

THE HOLY NAME JOURNAL

The only official publication of the HOLY NAME SOCIETY in the United States

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Asides

In addition to our looked-for Holy Name features like "News and Views," "Action On the Parish Front," and our departments on lay spirituality, labor and the current scene, we offer this month a considerable variety of general interest articles.

How come a religious brother does not become a priest? Could a Holy Name man become a full-fledged nurse in a first-class modern hospital? If it preaches sorrow for sin, reparation and the dangers of worldly temptation, how can there be anything joyous about the Catholic Church?

What formula did a New England parish use to overcome lethargic conditions in its Holy Name unit? Why is water used so extensively in many Catholic ceremonies?

... The answer to these questions, and a good deal of other information may be garnered from these pages of the May *Holy Name Journal*.

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Editorial Page



Devotion for Mary

Frequently men act in a manner surprising enough for these days of earthbound interests, which leads one to conclude that perhaps not always is the attention of the rational animal concerned with mere material considerations. He can still get away from the concerns of commerce, nuclear fission and war to contemplate affairs of the heart and soul. Such an act of man's unseeking devotion and thoughtfulness was the dedication of a specific day set apart to honor the mothers of men, Mother's Day. And, as if to improve upon an idea already worthy in itself, Catholics strive to head the list of honored mothers with a beloved person they remember to honor every day, Mary, the Mother of God. We members of the Holy Name Society are fortunate that the day picked to honor mothers nationally should coincide with our regular monthly Communion Sunday, the second Sunday of May. Since the first Mother's Day celebration the Holy Name Society, with all Catholics, has joined the rest of the nation in honoring all mothers but particularly Mary, the Mother of Jesus.

The Holy Name Society, established to restore public manifestation of a correct and proper veneration for the Holy Name, has always possessed a clear devotion for Mary, the Mother of God. There may have been occasions when this devotion has not been expressed in an explicit manner, but devotion for Mary, the Mother of our divine Leader, is never cold in a Holy Name man's heart. Every member of the Society—though the primary obligation of his Confraternity is giving due honor and reverence to the Holy Name of Jesus, in which we shall all be sanctified—certainly must have a deep and manly love for the Mother of Him whose Name is honored. It would not be possible for a man to dedicate his manhood to honor and reverence the Holy Name and omit, or neglect, to love the one who gave birth to Jesus and first loved His Holy Name.

ONE OF THE MOST obvious facts in the history of the Church is the deep sense of filial love which the faithful possessed for Mary. Mary was loved and cared for by the Apostles and Disciples, who taught this love for her to the earliest converts to the Faith. But before Mary had been loved by these followers of her Son Jesus, she had been loved and sublimely favored by the Blessed Trinity. The love of the Father and the Holy Ghost for Mary was shown in many ways, and certainly the love of the Son for Mary is clear to all who read the Gospels. It is true the Gospels do not stress any outward display of the affection existing between the Son Jesus and His Mother Mary. Yet in the natural order of events Christ was flesh and bone of Mary, who, like every mother, was happy that her Son was like her, and in all respects was the perfect Son. How could there be anything but love existing between the Mother and the Son?

It is clear that in the *supernatural* order Mary and her Son were also alike. Christ was sinless and was called the Man of Sorrows; Mary was sinless and is called the Mother of Sorrows. While Christ is the Redeemer of the human race, the Church calls Mary the Co-Redemptrix. In venerating Mary, therefore, the Holy Name man is merely attempting to do what his forefathers in the Faith have done before him, loving Mary and being devoted to her because she was first loved by Jesus. By his honor and reverence for the Holy Name the member should be sanctified, for he is close to God. And by being close to Jesus, his Leader, he will also be close to Mary.

All Holy Name men show love for their natural mothers, as is to be expected. Along with that love they will show love for Mary, the Mother of God and our Mother. Next Sunday we shall kneel at the altar rail to receive our Eucharistic Lord on Mother's Day. After He has been received, let us breathe a prayer of thanks for the mother who did so much to foster our Faith and teach us love for Mary. And let us offer heartfelt thanks to Mary, who presented to the world Him Whom we receive.

THE READER'S DIGEST BIBLE STORY

by W. R. Bonniwell, O.P.

The Reader's Digest circulates once again those old stories about Catholic suppression of the Bible.

THE *Reader's Digest*, in its April issue, published an article entitled "The Book by My Side," presented as a condensation from a book by Albert N. Williams. For gross distortions of facts and a general ignorance of, or disregard for, the truth, it is on the level of Communistic propaganda.

According to *Reader's Digest*, the priests in the Middle Ages refused to sanction the translation of the Bible in the vernacular; hence only priests and scholars were able to read the Bible. The Church attempted, says the *Digest*, to suppress Wycliffe's translation because it would make the Scripture open to the layman; but events moved too rapidly for the Church to interfere with man's desire for the Bible. Belatedly (in the middle of the sixteenth century), the Church concluded she could not stop the spread of the Bible in English, so she decided to bring out an English translation—the Douay Bible.

These ridiculous charges have been refuted again and again by modern historians, including leading Protestant scholars. But bigots and ignoramuses have never been interested in the truth, and so the old lies are resurrected again.

Did the Catholic Church ever try to suppress the Bible?

Let us answer that question by asking another: Who handed down the Bible from the times of the Apostles to the sixteenth century, when Protestantism came into existence? As printing was not discovered until 1450, all books prior to that date had to be copied by hand. In the copying of the Bible, speed was discouraged as it tended to allow errors to creep in. The copying therefore had to

be done slowly and carefully, and every book of the Bible had to be checked and rechecked, word by word, to eliminate any mistakes.

Who were the patient men who down through the centuries performed this formidable task? They were Roman Catholic monks, acting under the commands of their ecclesiastical superiors. Certainly, this was a peculiar way for the Church to go about suppressing the Bible! Moreover, in addition to complete Bibles, the monks and others made an incalculable number of copies of various books of the Bible, especially of the New Testament and of the Psalter. Most of these copies were in Latin; some were in Greek, and a few in Hebrew.

But did not the fact that most of these copies were in Latin prevent the common people from reading the Word of God? If the Church was not trying to keep the Bible from the people, why did she not have the Scriptures translated into the vernacular languages? To answer this, let us first see what these vernacular languages were.

THE OLD ROMAN EMPIRE disintegrated in the fifth century. Among the civilized nations of that period, Latin continued to be the official language for several centuries longer. During the seventh and eighth centuries, there gradually developed variations of the Latin mother tongue and they eventually became known as Italian, Spanish, and French.

Obviously, then, until the eighth century, there was no purpose in having the Bible in any Western language (ex-

cepting Greek, of course), as all educated persons spoke Latin. Those who were not educated could not read any language. However, with the development of new languages, Latin became more and more difficult for non-Italian people, and even persons of a fair degree of education began to find it difficult to understand Latin.

So the question we should ask is: Did the Church, from the eighth to the sixteenth centuries, forbid the translation of the Bible into the vernacular?

For an answer as regards the English language, we have only to turn to a Protestant text-book, "Helps to the Study of the Bible," published in London by the Oxford University Press. This book informs us of a number of translations of various books of the Bible into the vernacular before our modern English language was even formed! An Anglo-Saxon translation was made by the Bishop of Sherborne at the beginning of the eighth century. Translations were made by St. Bede (d. 735) and Alfred the Great (d. 901). A translation made in the tenth century is still preserved in the National Library of Paris. Other translations were made into the Kentish dialect, and into the Northumbrian dialect, about the same time the so-called "Rushmore" Gospels were translated (i.e., about the year 900). Near the end of the tenth century Aelfric translated the first six books of the Bible into West-Saxon, and about the same period another scholar published a version of the Four Gospels in the same dialect.

Indeed, as "Helps to the Study of the Bible" admits, "a careful reading

of the Anglo-Saxon Homilies (Sermons) would furnish a native version of many passages of Scripture."

THE INVASION of England first by the Danes and then by the Normans in the eleventh century was not conducive to literary pursuits. It is difficult to reconstruct in great detail the literary activity of this period because the Protestants, during the later years of Henry VIII and of the "good" Queen Elizabeth, burned to the ground numerous monasteries and wantonly destroyed like barbarians many manuscripts of priceless value; many of the manuscripts destroyed were Bibles.

We have the testimony of certain Protestants, who give the lie to the claim that the so-called Wycliffe's version was the first Bible in the vernacular.

Thus, Thomas Cranmer, Protestant archbishop of Canterbury (d. 1556) asserted: "It (the Bible) was translated in the Saxons' tongue, and when this language waxed old, it was again translated into the newer language (English), whereof many copies yet remain."

Another Protestant, John Foxe (author of "The Book of Martyrs"), asserted: "Before the Conquest (1066) and after, *as well as before John Wycliffe was born* as since, the whole body of the Scripture was by sundry men translated into our country tongue."

The celebrated scholar and statesman of Henry VIII, Sir Thomas More, wrote in 1530: "The whole Bible was, long before Wycliffe's days, by virtuous and well-learned men translated into the English tongue, and by good and godly persons, with devotion and soberness, well and reverently read."

Nor was it only in England that the Church, before the time of Wycliffe, authorized translations of the Bible. There had been translations in Spanish of the entire Bible, as well as hundreds of versions of various books of the Bible, beginning with the eighth century. A century before Wycliffe was born there had appeared the entire Bible in French. In Germany, the same was true, there being numerous translations

of various books of the Bible, and an edition of the whole Bible before 1450. In Italy, where the close resemblance between Italian and Latin lessened the need of a Bible in the vernacular, many separate books of the Scripture were nevertheless translated into Italian.

The *Reader's Digest* states: "Belatedly, concluding that nothing could stop the spread of the Scripture in English, the Church undertook to protect its adherents . . . by publishing an almost literal translation of Jerome's classic." The article is speaking of the Douay Bible (1582-1610).

Although the author of that article is careful to inform us that three reformers had to flee to Geneva "to escape the fierce persecution of the Protestants that occurred in Bloody Mary's rule," he neglects to say that Catholicism was well-nigh exterminated in England, thanks to persecutions of Henry VIII and to the wholesale execution of Catholics under the Bloodier Elizabeth.

But in those countries where Catholics were not cruelly tortured and put to death because of their faith, the Church availed herself of the new invention—the printing press—to multiply copies of the Scripture in vernacular tongues. To mention only a few of them:

In Italian, at Venice, the Bible was published in 1471, 1477, 1538, etc.

In Spanish, at Valencia, the Bible was published in 1478, and 1500.

In French, it was published at Lyons in 1478, and at Paris in 1487. This Paris version had twelve editions.

In German, the Catholics published a Bible forty-six years before Luther got out his New Testament (1525). Before the year 1501, the Church had published in the German language nine editions of the Bible at Basel, fifteen editions at Nuremburg, and nearly one hundred editions of the Latin Bible. In 1534, John Dietenberg, a Dominican, made a new translation of the entire Bible in German; this version (prior to 1776) ran through fifty-eight editions.

Enough has been said to prove the utter falsity of the charge that the Church ever attempted to suppress the Bible. But did she not at certain times

forbid the people to read it?

The Catholic Church has never, at any time or in any place, forbidden the reading of the Bible in the original Vulgate or Latin Bible; on the contrary, she has encouraged it. But she has, does, and always will, forbid the reading of erroneous translations of the Scripture. As the Guardian of Truth, she cannot do otherwise. When Tyndale's Bible came out, it was found to contain some *two thousand* corruptions of the text. Certainly, the Church would have been negligent of her duty to her children, if she had not forbidden them to read such a perversion of the Word of God.

At one period, between 1564 and 1737, the Church did require anyone wishing to read the Bible in the vernacular to obtain first permission from his pastor or from his confessor. The purpose of this legislation was to enable the pastor to judge whether or not the applicant was an ignorant or unstable person who might draw harm, instead of good, from such reading. Surely this is in keeping with the warning of the inspired writer, who, speaking of the Epistles of St. Paul, declares, "in them are certain things hard to be understood, which the ignorant and unstable wrest, as they do also the other Scriptures, to their own destruction" (II Pet. 3/16).

The history of Protestantism, with its division into numerous sects, all of them appealing to the same Bible for confirmation of conflicting doctrines, is ample proof that the reading of the Bible, unless we have an infallible guide to interpret it for us, can be dangerous.

From what has been said, it is evident that the article in the *Reader's Digest* is made up of a tissue of lies. One is stunned to come across so atrocious a slander of the Catholic Church in the pages of that magazine, which, up to the present, has enjoyed the reputation of being non-sectarian. If the *Reader's Digest* has decided to abandon its impartial attitude and to publish henceforth anti-Catholic articles, no matter how vicious and false they may be, then it will become the imperative duty of ecclesiastical authorities to warn Catholics of this change of policy.

CALL ME BROTHER

by Brother Kyrin, C.F.X.

ON BROADWAY the show called "Call Me Madam" drew people by the thousands every week. But long before Ethel Merman made "Call Me Madam" famous, we have been saying "Call Me Brother," and the only ones who flock to us by the thousands are bill collectors. It can't be that the work of Almighty God comes second to the songs of Miss Merman in the minds of our youth, but why this lack of interest in the teaching brotherhoods? Very few of you kind readers have not heard the name Ethel Merman, but for a great many this will be the first time you have heard of the Xaverian Brothers. A letter one of our brothers received recently addressed to the "Siberian Brothers" may be an indication of what we can expect if Joe Stalin has his way. Right now it is only an amusing misunderstanding.

Unfortunately, however, the confusion over our very name is also revealing, since there exists an appalling ignorance among Catholics concerning that enigmatic group of men, the teaching brothers. It is in the hope of clearing away a few of the clouds of ignorance

enveloping these religious that this article is written, and to help explain the important place they occupy in the Divine Plan. Inasmuch as I am a Xaverian Brother, and since most teaching brotherhoods are similar in pattern, you will find the name of our particular congregation mentioned very frequently. But I hope after reading this, you will be familiar enough with the Xaverian Brothers not to make the mistake of a well-intentioned lady who, coming across our name in the telephone directory, assumed we were a business firm and called up asking for a donation for some local fund-raising drive. She received the donation, and also an explanation that the "business firm" usually does the asking.

"Just what is a brother?" is a question that surely must be treated in any vocation discussion. From the way the question is often put, we automatically sense that some think we are not quite human but are mysterious creatures, perhaps from another world. Nothing, of course, could be farther from the truth. Yet it is sometimes necessary for a

brother coaching his school team to hit a baseball over the fence or kick a field-goal before he can convince his boys that he is well acquainted with the business end of a baseball bat or football. If you were to see the same brother on the field encouraging the boys in athletics, you would probably take him to be a young man fresh from college, or one who well could be a fellow member of your own parochial Holy Name Society. It seems only young boys, well grounded as they are in Sherlock Holmes and Ellery Queen, can take one look and one disdainful sniff of the air and announce ominously, "He's a teacher."

IF YOU were to meet for the first time a Xaverian Brother dressed in clerical garb, you would undoubtedly never notice the small cut in the front of his Roman collar that distinguishes him from the priest, and your pleasant greeting would be, "Good morning, Father." Now, there are a great many things not so pleasant that a brother has been called, and he would be honored that you noticed him in the first place; but the truth is that the religious would be saying, either to himself or to you, "Please, call me Brother." You see, a teaching brother is not—and, if he follows his chosen vocation, never will be—a priest. There are orders in the Church where young men are called "Brother" before they are admitted to Holy Orders, but religious teaching is a special vocation from God. To demand of our priests that, in addition to performing their all-important sacerdotal duties, they also spend five days a week in the classroom would be to expect too much. Moreover, education has become so specialized and time-demanding that a teacher must be willing to sacrifice all



YOUTHS LOOK FOR GUIDANCE AND UNDERSTANDING



THE BROTHERS ENCOURAGE THEIR BOYS OUTSIDE THE CLASSROOM TOO

other interests and devote himself wholly to his profession. It is to instruct our young boys in all the science of life, especially in the science of reaching eternal life, that a teaching brother has consecrated himself to God. Unhindered by any external interests or occupations, he can more immediately follow the Divine Command of God, "Go, teach ye all nations."

Very often a priest will state that he would be preaching to empty pews and sitting in a silent confessional if it were not for the fact that the brothers and sisters have trained the children to appreciate the things of God. This I realize, may be putting ammunition into the hands of the young boys in our classrooms, but they ought never to think of a brother as "a half-priest." One of the members of our community was almost dissuaded from joining the Congregation by a saintly uncle who was appalled at his decision to go, in his opinion, only "half-way to God." Fortunately, the young man's pastor (who had been edu-

cated by the brothers) explained to him the need and importance of teaching brothers in God's scheme of saving souls in a modern society.

NOT ALL priests and sisters, who advise young children on their vocation in life, fully understand the necessity and position of religious teaching brothers. We have only to read the words of Father Ignatius Smith, O.P., to realize the interdependency of priests and brothers for vocations: "In continuing the mission of Jesus for the salvation of souls the interests of our Lord interlocks the interests of priests, sisters, and brothers. The need for more priests bespeaks a need for more brothers and nuns. A great portion of our priests owe their vocations, humanly speaking, to the inspiration and encouragement of zealous nuns and brothers. A great percentage of nuns and brothers owe their vocations under God to the direction of priests. . . . In this holy Crusade, by word, prayer, and example, we must be

one, as our Eucharistic God prayed His associates would be, one in a holy conspiracy to expand our ranks for the cause of Christ."

There is no doubt on the part of those who have come into personal contact with the brothers as to the actual worth of religious teaching. Maybe they expect miracles, but as soon as the brothers open a parish school, the merchants and ladies in the neighborhood look forward to days free of street-corner brawls and broken windows! Yet, it is true that the influence of the masculine mind of a brother can be noted in the conduct of his boys, even outside school hours. The brother's life is one of sacrifice and discipline, and if he is true to the Divine Ideal of his holy rule, he is bound to impart some of his moral fortitude to those committed to his care.

The Xaverian Brothers, who are officially the Congregation of the Brothers of St. Francis Xavier, were founded by a zealous, idealistic Belgian, Theodore Ryken, in 1839, for the purpose of educating the Indians in our western states. Mr. Ryken changed his original plans when he saw the need of educating another type of "Indian," the boys on the city streets. Today the Congregation he founded conducts schools in seven different states and teaches over 13,000 boys. Its members take three vows of poverty, chastity, and obedience, for although the end of the Congregation is to instruct male youth, the first goal of a brother is the salvation of his *own* soul. The religious atmosphere of prayer, mortification, and sacrifice, together with the advantages of living in common with zealous men and advancing under the guidance of spiritual directors, renders a brother's life the happiest possible for him on earth, and the most pleasing. The task of training the young brings two rewards peculiar to the profession which no other labor can give.

Half of the world's ills are brooded within a classroom and it is soul-satisfying to be in a position to do something about them. It is significant that in combating the new menace to the nation, teen-age dope addiction, the police and

health officials have turned automatically to the teachers and asked them to pluck the evil at its roots. A boy's mind is a precious but pliable instrument; the teacher can mold it into almost any form he pleases. No earthly treasures could equal the reward a brother feels when through God's grace he sees that the soft piece of clay he was given to shape has been transformed into the solid, virile metal which gives to the Church Catholic workers, parents, and apostles.

The brother's influence over the boys also extends outside the confined area reserved to desks, blackboards, and spit-balls. Very often the only way to reach a boy's heart is after the hours of school-work are over, which is why the whole scholastic training of the brothers is aimed at giving them an insight into the chamber of mysteries that is the adolescent's mind. The adolescent is on the brink of a new world, a world that often appears to him harsh, cold, and completely lacking in understanding. When he sees that the brother is ready to coach a basketball team, organize a stamp club, or direct a minstrel show, he knows he has found a friend in whom he can confide the troubles that loom so big in his life. One of the greatest consolations of a brother's life is to know that he has the confidence of his pupils, to help them realize they can face and overcome anxious problems that beset them. Just as our dear Lord suffered the little children to come unto Him after His labors of teaching, so too the brother devotes his hours after class to those extra-curricular activities which enable him to assist the boys in their recreation, their hobbies, and their plans for the future.

I DO NOT mean to imply that the brother's life is an easy one, free from all cares and sufferings. He would not be a follower of Christ if that were so. The crosses he must bear may be little—yet multiplied throughout the day they can be a weighty burden; or, again, the crosses may be at times big. In either case, however, it is a constant warfare, a ceaseless struggle. There is grandeur and drama in a brother's life, and if it is a

challenge that American youth wants—they have it in the religious teachers.

Why is it, then, that our young men have been so slow to swell the ranks of our brotherhoods? Is it because they lack the courage and spirit of self-sacrifice to devote their lives to a noble cause? That can never be said of our boys, as the

BLACK SHEEP

I walked across a pasture,
And it was twelve o'clock;
I passed the grazing white sheep
And saw them as a flock.
But at the very border,
Far from the beaten track,
I saw the one that wandered,
The one, of course, that was
black.
And, coming from the pasture,
When the sun was in the West,
I told about the black sheep,
Forgetting all the rest.
—L. M. THORNTON

battlefields and frozen trenches of Korea well prove. Or is it because the mission lands of Africa and Japan are more attractive and glamorous than the four walls of a classroom? True enough, the mention of spending a life bounded by those four walls may seem monotonous and boring, but since when are forty juvenile Hopalong Cassidys and Captain Marvels dull or uninteresting people? The excitement of a pep-rally, the thrill at the game of a winning basket or run, the first attempt to speak French with a Brooklyn accent—they all season classroom activities with an enjoyable, often exhilarating taste. Only a well-intentioned freshman could give his brother a Christmas present of a tie to go with his Roman collar! Even when his hair gets thin and gray, the brother is always young in heart, for within those four walls of a classroom he has found the long-sought treasure of men, the fountain of eternal youth.

Then again, what is unattractive about the life of a Brother Paul? The nation's press last June marked the passing of

this outstanding Xaverian, who as legal guardian of George Herman Ruth signed the Babe's first baseball contract. More important, His Excellency, Bishop McNamara, has stated that it was Brother Paul who fostered in the Bishop his vocation to the priesthood. During his sixty years as a brother, thousands of children came under Brother Paul's care; he brought out the best in every lad and molded him into a Catholic man, a worthy citizen.

To quote from an editorial in the *Baltimore Sun*: "George Herman Ruth, far better known of course simply as the Babe, was only one of the many, many boys who had, and have, so many profound reasons for being grateful that there was a Brother Paul and others like him. He would indeed have been as splendid and memorable even if there had never been a Babe Ruth. Great as the Babe was, he owed it in the very large part to a higher form of greatness—that of the man whose work will long be honored."

THE YOUTH of America, today more than ever before, need the helping hand of men like Brother Paul. There is scarcely a diocese in the country which has not invited the brothers to open a school for boys; the sad truth is that the teaching brotherhoods do not have the men to spread the work of Christ. The harvest is greater than ever, but the laborers are far too few. We need boys and young men who have the spiritual, physical, and intellectual ability to face the challenge of the modern world.

If you are a boy with those requirements, and you feel that God wants you to serve Him in this way, seek out information concerning the various congregations; write to the provincials of the brothers; or approach some brother in your vicinity. And may everyone who is in a responsible position, parents, priests, and the sisters in school, further our brotherly work with instructions and prayers, so that soon there may be many more men wearing the religious habit, men who will say with a mixture of holy pride and humility, "Call me Brother."

Our Lady Of The Blessed Sacrament

V. F. Kienberger, O.P.

WHEN we have once found Mary and by Mary's help, Jesus; and through the Blessed Christ, we have found God the Father, found all good things, which include all grace and friendship with God; all safety against the enemies of God; all truth as opposed to falsehood; complete victory over the difficulties of salvation; all sweetness and all joy amidst the bitterness of life." These words sprang from the heart of a priestly tertiary of St. Dominic, Saint Louis de Montfort, from whose priestly fealty paid to Mary has arisen the homage of the religious society he founded in her honor and to renew the world in holiness.

The theme of de Montfort's love of Mary finds expression in another tribute to the Mother of Mercy, "Mary is Queen of heaven and earth by grace, as Jesus is the King of heaven and earth by conquest." St. Louis asserts that the Lady Mary is "the most sure, the most short, and the most perfect means by which to go to Jesus Christ." This saintly priest pointed out in his sermons that to be entirely and truly devoted to Mary was an infallible mark of predestination. Moreover, he preached that Our Lady was the citadel of protection against the onslaughts of Satan, stating, "The most terrible of all enemies which God has set against the devil is His Holy Mother, Mary."

Louis de Montfort also urged his hearers to seek out Our Lady of the Blessed Sacrament if they desired security. And by what title can Blessed

Mother be won over to our side more promptly than by praying to her under the title "Our Lady of the Sacrament?" By means of this title, Mary is honored with her Divine Son—and no honor rejoices her more.

As Lady of the Blessed Sacrament she receives the prayers, complaints and thank-offerings to bear to her King. At the throne she waits upon all nations and peoples to aid them in their necessities. Mary presents their heartaches, longings and sacrifices to her Son enhanced by a Mother's smile and her queenly prayer for these petitions. That chivalrous knight of Jesus and Mary, the honey-tongued Bernard, has given mankind the saving assurance that no one has ever had recourse to Our Lady and was left unaided. As a formidable preacher against sin and error, St. Bernard pointed out Mary as Our Lady of Solace. His theme made epic the Middle Ages and planted in the hearts of knight and baron, serf and pilgrim that respect for Mary's power and her place in the counsels of mankind. From love for Mary Immaculate has arisen the present high position of honor that is womanhood's today, for woman is the sister of Mary.

Mary is truly acclaimed the Blessed Mother and is rightly heralded Our Lady of the Blessed Sacrament. That Sacrament is the Holy Eucharist, is Emmanuel—Christ with us. The Sacrament of the Altar is the lasting Presence of Jesus till this world is merged into eternity.

THROUGH obedience the priest brings the Master into the world as Mary through obedience brought Him. The Infant Jesus is in the Tabernacle—Bethlehem. The ageless Christ is "at home" in our chapels and churches ready to aid each suppliant—Nazareth. His first miracle was wrought by Mary's intercession at a wedding in His beloved Galilee, where the crystal waters "saw their God and blushed." On the altar the host and the chalice wine become His Body and His Precious Blood at the consecration of the Mass—the Eucharistic Cana. There the Blessed Christ, upon the Christian altar of sacrifice, and by the words of His priest, is immolated anew, though no blood be spilt—Calvary. There Christ is crowned King of Martyrs, and His Mother and His saints receive their honors—Heaven. That is the Eucharist; that is why Our Mother Mary's great claim to our love is her title Our Lady of the Blessed Sacrament. Can we appeal with more tenderness to Jesus, than by petitioning His Mother, as "Queen of the Sacrament Most Holy?" The Master will not refuse our plea when we ask it through the lips of the Lady of the Blessed Eucharist. Stopping in His Church for a moment's visit to His Real Presence will be amply rewarded. But surely our visit will be appreciated doubly and rewarded beyond our thought, if we do Jesus the courtesy of conversing also with His mother.

In loving the Blessed Sacrament, we love also Our Lady of the Blessed Sacrament. Mary was Mother to the sacred humanity of Jesus. The Eucharist is the lasting Humanity of the Master of our tabernacles. The Flesh she bore in the cave at Bethlehem is the very Flesh of the Sacrament Most Holy. Her Son, "bone of her bone and flesh of her flesh," through the wondrous grace of the Good God Who makes wondrous things possible, is the very Sacrament that is the heart and pulse of the Church.

THE HOLY NAME TRIUMPHS

by Wanda Howard

What is a really good Holy Name unit like?
Here is Vermont's answer.

IN FOUR short years, a group of Vermonters has proven to the Green Mountain state that there is a successful formula for the development of a strong, healthy Holy Name organization no matter how weak or disorganized a unit may be at its beginning.

The men tasted bitter defeat at least a dozen times before the real answer to victory was found. They felt all the dismays attached to failure when previous attempts at revival were launched since the organization was founded in 1903 in St. Peter's parish at Rutland, Vermont.

Why was there such an unwillingness for public display of faith in a parish filled with devout and faithful church-going peoples? What was lacking in each attempt at revival? Why was each revival of the Holy Name Society, carefully planned by able leaders, so short-lived?

These were some of the questions posed by the Rev. Gerald T. Buckley, assistant pastor of St. Peter's, who was appointed by the Rev. Robert F. Joyce, his pastor and Diocesan Director of the state Holy Name, to reorganize the society in January, 1948. Besides finding the answers to these questions, Fr. Buckley had to face a congregation which had doubts about another attempt to revive the Holy Name Society in the parish.

But today the questions are answered; men are joining willingly and eagerly and the group has taken the lead as the largest and most active Holy Name unit in the entire state. They are continuously starting a precedent in various acts of charity and their endeavors for the youth

in the parish are being justly rewarded.

The secret or formula lies in the active yearly program set up by Fr. Buckley, who worked to organize a program which would benefit each member spiritually and socially. And this effort has not been relaxed since the first schedule was inaugurated. Each year, new and better activities are added to the program to lure new members into the society and to increase the spirit, already high.

Fr. Buckley also realized there was no room for any mistakes and carefully worked out the aims and need of the society so that another revival would not end in failure.

The project was organized on the basis that the society promotes the spiritual and physical betterment of every man in the parish.

Innumerable hours were spent by the director and a handful of men in planning for the first membership campaign prior to its launching that January in 1948. Figures show that the initial drive brought out only 157 men who pledged themselves to the Holy Name. A second drive that same year upped the number to 400. The second year swelled the total to 600 men and at the end of the third year 770 men were enrolled in the society.

THE YEARLY SCHEDULE of the organization is an active one, spiritually and socially. The year opens with a Mass on the regular Communion Sunday in January for the living members. The first meeting of the year is held on the first Monday in January. It consists of dis-

cussion of business and a short talk by the spiritual director, the showing of a Catholic movie and serving of free refreshments.

The annual drive takes place on the first Sunday in January and lasts for two hours. The whole parish is canvassed between noon and 2 p.m. by teams of two men assigned to every street. The dollar dues are collected during the canvass and no mention of money is made again throughout the year. The drive is planned by a group of 20 men before it is launched.

In February, the St. Peter's Boy Scouts receive Holy Communion with the Holy Name men. That month is "Catholic Press Month" and coincides with the sending out of pamphlets to every family in the parish. In the four years, over 5,000 pamphlets have been distributed.

A Communion breakfast follows the Mass in March. One of the four socials of the year, the guest speaker is a priest. In the past, such speakers have been the Rev. James J. Reille, S.J., one-time Apostolic Delegate in Hungary, and the Rev. Francis Casey of the Mission Band of the Society of St. Edmund.

Election of officers is held in May and plans are made for attendance at the state rally. At the May Communion breakfast, the members of St. Peter's parish in the senior class at Mount St. Joseph Academy, a Catholic high school in Rutland, are guests and are officially received into the Society and presented with their pins.

The new officers are installed after the Communion Mass in June.

The next social is held in October, when plans are also made for the annual banquet in November. At this banquet speakers in the past have been nationally known sports figures. Guests of the Holy Name the past three years have been members of the football squads of Mount St. Joseph Academy and Rutland High School as well as their coaches and coaches of teams in the surrounding area. A feature of this banquet is the awarding of the Msgr. Brown Memorial trophy for sportsmanship to a participant in the annual city championship game held November 11.

In December, the society plays host to the St. Peter's altar boys at a Christmas party.

A HIGH MASS is sung every month for members of the Society serving in the Armed Forces of our country on the Monday following Communion Sunday. Since the outbreak of hostilities in the Far East some 150 members have left home to serve their country. A beautiful statue of St. Joseph, dedicated to their memory, stands in the redecorated chapel of the Loretto Home for the Aged across the road from St. Peter's. There every day, at twilight, there ascends to God the Rosary of Mary in honor of St. Joseph, Protector of Holy Mother the Church, for the welfare of the servicemen wherever they may be.

A High Mass is sung for every deceased Holy Name man shortly after his death, the annual High Mass for all deceased members being sung in November, the month of the poor souls. The St. Peter's men keep a vigil from 9 p.m. on Holy Thursday until 7 a.m. on Good Friday before the Blessed Sacrament.

Another group activity is the weekly public social held from October to May, inclusive, to obtain funds for charitable causes.

The society also sponsors a Junior Holy Name basketball team which has been state champion twice in the past three years. The boys on the team are non-participants in regular high school athletics. The St. Peter's group was the first Junior Holy Name team to be or-

ganized and take the floor at the Junior Holy Name tournament. Since this first team came into being more than 20 other Junior Holy Name teams have been formed in Vermont.

The Korean war forced the withdrawal of the first senior Holy Name basketball team formed by the St. Peter's group. In its short span of life, the team managed to raise \$300 for charity and played a special benefit for the March of Dimes.

The Society disburses nearly \$800 a year for charitable causes, and a special advisory board of the senior organization plans a definite monthly schedule for some 100 Junior Holy Name members in the high schools in Rutland.

FR. BUCKLEY believes that the four socials each year should never be allowed to obscure the spiritual objective of the Society. They lead to a greater enthusiasm among members, new and old, and a renewal of the first principles of the Society. They arouse greater love for the Holy Name and bring a greater realization of the power of this Name through which men are enabled to finish their part in the building up of the Mystical Body of Christ.

The aims behind the activities of the group are best described by the author of the yearly program.

"I believe the monthly Mass and Communion an absolute requisite in

most parishes," says Fr. Buckley. "There, men united in singing hymns, receiving Our Lord and reciting the indulgenced prayers, represent a bulwark of spiritual good."

The Society is a group of men united together by the bonds of Christian love, the focal point being Jesus Christ, living in the Blessed Sacrament. United at the Communion Table, the men of a parish receive a personal uplift and, fortified by this spiritual power, they seek the return to God of other soldiers of Christ who have strayed from the path of manly virtue.

Says Fr. Buckley, "Men of the Holy Name put love into action when they try to alleviate any physical distress that hinders the way of life of a fellow man. By their charity, heads of families are enabled to overcome many of the obstacles that flow from ills of the body. By their interest in athletics, bodies of young and old, instruments of their souls, are well fitted for the rugged battle of life. By their social activities, the minds of their brothers are directed in the proper channels of entertainments that lead to a diversion compatible with spiritual life."

These are the ideologies by which the Holy Name men in St. Peter's parish live. This is the food that feeds their souls and minds in a never-ceasing effort to build their bodies and spirits into a great tower of moral strength.

Pray the Angelus

For centuries the Angelus prayer has been recited for Peace and for the safety of Christendom. It is one of the beautiful prayers which the Church uses to honor our Blessed Mother and also to recall to our minds the mysteries of our Redemption. Its words speak of the Incarnation, Passion, and Resurrection of Christ.

Three times a day the Angelus bell is rung in some parish churches, morning, noon, and evening, so that all who hear may stop their activities and pray the Angelus.

Unfortunately many Catholics do not follow this beautiful custom. Few are reciting this powerful prayer for Peace.

Be an Angelus Crusader yourself. Pray the Angelus three times each day. And persuade others to do the same, so that peace may come at last to our war-weary world, long afflicted by godless forces.

—Our Lady's Digest

JUGGERNAUT OF ICE

by O. A. Battista

Huge ice masses, with the power of great weight and depth, are nature's king sized bulldozers.

ALTHOUGH most of us think of the north or south polar regions when we talk about glaciers, there are glaciers in Africa, South America and even New Guinea. Two fairly good sized sheets of ice, or glaciers, are known to exist on the 16,000-foot mountains of central New Guinea. Hot, steaming, tropical rains fall in the immediate vicinity of these gigantic slabs of ice.

There are two glaciers on our planet, however, that overshadow all the others in terms of size. The largest of all the glaciers covers an area of 5,000,000 square miles and is known as the Antarctic Glacier. The second largest is known as the Greenland Ice Sheet with an estimated area of 650,000 square miles.

Just what is a glacier?

It is nothing more than snow, inestimable quantities of it, compressed into ice. Snow, endless snowfalls of the immaculate icy fluff, accumulates on some high mountain's crown. As soon as at least 100 feet of snow has collected, a glacier is in the making.

Explorers who literally dissected glaciers in the past have found that as one progresses into the depth of a glacier layers of snow are encountered, each layer being indicative of a year's snowfall, just as each ring in a tree represents a year's growth. The compactness of each layer of snow becomes progressively greater. Eventually, a region of hard granular pellets is reached, followed by a solid bed of ice.

The underside of a glacier, therefore, is ice. When this ice is com-

pressed enough by the weight of mountains of snow on top of it, it softens and begins to spread like cake batter. This is how entire continents of solid water may move, carrying in their forward march boulders so large they are capable of scooping out river beds of the future.

In the words of Professor Richard Foster Flint, "Many thousands of years ago glaciers plowed across the country like huge bulldozers, ripping up the surface rocks, deeply scratching them, grinding them up, and smearing their products far and wide over the territory beyond.

"Anyone who has seen a big bull-

dozer at work knows it can push amazing amounts of rocks and earth. But a glacier can do still better. It develops a pressure of 30 tons per square foot for every thousand feet of thickness it possesses. And some big glaciers are several thousand feet thick. This explains why grooves were gouged out of hard granite rock by stones frozen into the base of a glacier that flowed slowly across it."

IN RECENT YEARS, scientists have literally analyzed glaciers. They have found summer pollen grains and proved that they could be used again,



GLACIERS OVERLOOK LAKE LOUISE

like the growth rings of a tree, to measure the age of the ice. They explored the cold depths with drills and with shock waves from explosions. They took samples of wood from ancient trees left behind like exhumed corpses. From the ages of these trees, which can be estimated accurately, glaciologists have been able to reconstruct a more reliable account of what the glaciers were doing thousands of years ago.

Measurements made on the rate of advance of a valley glacier on Mount Blanc proved that it moved at the rate of more than 200 feet per year. In the late thirties, the Black Rapids Glacier in the interior of Alaska, having a thickness of several thousand feet, was clocked and found to be moving faster than 115 feet per day!

No hard-and-fast rule for glacier movement can be advanced. A general rule is that the center moves faster than the sides, and sometimes on one side faster than the other. For example, out of the huge Juneau Ice Field (700 sq. mi.) flow at least eleven glaciers, ten of which are slowly receding. The eleventh, which particularly intrigued the scientists, is the great Taku glacier, which has advanced more than $3\frac{1}{2}$ miles in the last 50 years.

Glaciers that are very thick develop deep fractures in the upper layers of ice and snow. Numerous as these crevasses may be, they are never deeper than a hundred feet or so, because below this depth the pressure is great enough to fuse the cracks together. If we consider the world's second largest glacier, the Greenland Ice Sheet, we can get an idea of the pressures that exist beneath some of the bigger ones. Its thickness is more than 6000 feet in some spots. This means that about 200 tons pressure per square foot is being exerted on that rind of terra firma that happens to get in its way.

CONSIDERABLE evidence that Antarctica is thawing out already exists. Not so long ago the largest iceberg ever re-

ported—150 miles long—was seen drifting hundreds of miles north of the towering ice barrier that surrounds the continent. Actually, the famed Byrd base known as Little America was built on the edge of a gigantic glacier called the Ross Ice Shelf. Someday soon it is expected that this famous U. S. outpost near the South Pole will literally break off from its parent-glacier and sail away into Antarctic waters as a giant iceberg. With time, Little America will melt and finally disappear, and its stockpile of trucks, fuel and food will settle down to a permanent spot far below the iciest waters of the Pacific.

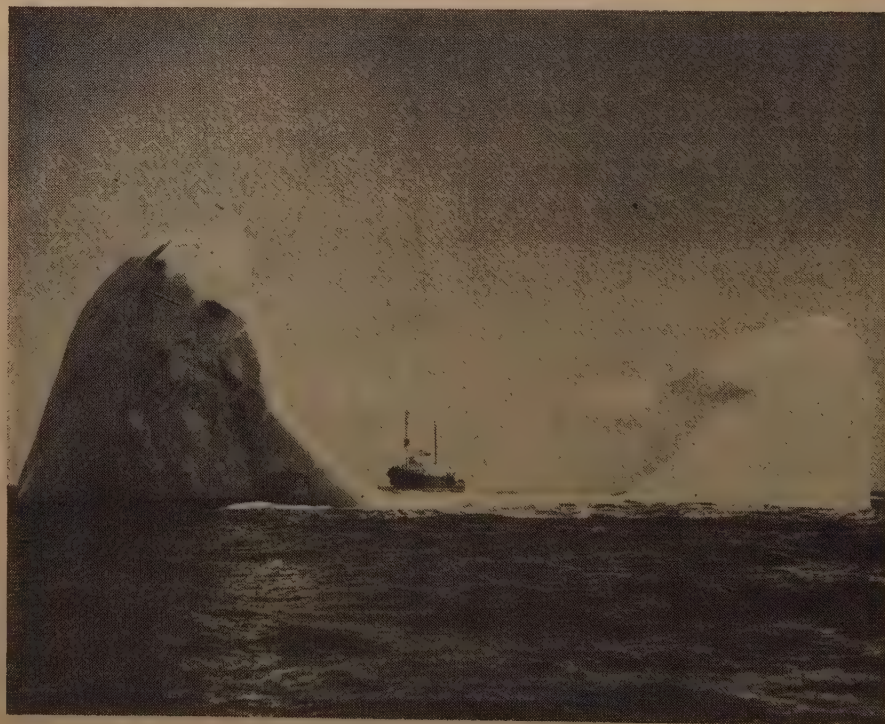
Greenland glaciers are responsible for the North Atlantic iceberg menace. Icebergs have journeyed about 1,800 miles in the Labrador current to threaten North Atlantic shipping. Twenty of the Greenland glaciers on the west coast along Baffin Bay are responsible for most of the icebergs that drift toward the Grand Banks off Newfoundland. Coast Guard units in surface ships and airplanes keep careful watch for these great masses of ice during some five months of the year. Their exact geographical location is determined by loran and widely broad-

cast by radio for the benefit of vessels.

A periodic government "iceberg census" of the Baffin Bay region is taken. The last count, made by aerial photography, totals 40,232 icebergs.

Avalanches are really the same type of natural phenomenon as glaciers. Above the snow line, snow falls faster than it melts, and the surplus, partly compacted to ice by pressure, slips down the mountain, either slowly in glaciers, or swiftly in avalanches. It is estimated that a powder-snow avalanche on a slope of 44° can attain a speed of anything from 120 to 200 m.p.h. The "blast" sometimes may have most fantastic effects. A section of an iron bridge, weighing several tons, was thrown 50 feet up a hillside by an avalanche on the other side of a valley. Another time, 30 summer chalets were blown flat by an avalanche which stopped 200 yards away.

Current evidence of past glacier activity is such that it may be stated without qualification that at one time the North American continent from the Atlantic to the Rockies was buried beneath a vast ice sheet or glacier. All told, this blanket of ice is believed to have covered a total area of six million square miles—in effect, nearly all of



THE ICEBERG — A GLACIER FRAGMENT

Canada and a substantial part of the United States.

Advancing glaciers are quite indifferent to what may stand in the way. Whole forests have been iced over with the greatest of ease by ice sheets pushing their way forward like streams of molten lava. In addition to picking up boulders and huge trees, a glacier may carry along tremendous quantities of silt or drift. Eventually, when the glacier melts, this drift becomes deposited to form fertile topsoil, sometimes tens of feet thick over plains of bedrock. It is known, for example, that much of the great American Wheat Belt, as well as the mid-Western Corn Belt were literally planted by glaciers of ages past.

ALTHOUGH some of the world's glaciers grow while others shrink, the evidence is unquestionable that the world's glaciers as a whole are back-tracking. The receding glaciers all have strongly negative budgets, steadily losing more material by ablation in warm weather than they receive through fresh snowfalls in winter-time. Above the famed Stor Glacier the ice has lost about thirty feet in height since 1902. In Southern Norway, the huge Jostedal Glacier has receded more than 500 feet since 1910, and some of its outlet fingers have vanished entirely. The celebrated Jungfrau dropped about eighteen inches annually between 1926 and 1946, and sagged ten feet in the scorcher of 1946-47. In Alaska the tremendous Guyot Glacier has lost 1000 feet in thickness in thirty-five years, and Muir Glacier has pulled back its paleolithic horns about eighteen miles over the same span of time.

The conclusion seems to be that major climatic changes on our planet are accounting for these extensive adjustments. Although the glacier giants of yesteryears have been driven back to their lairs in the frigid areas of the far north by these changes, nevertheless it is believed they are only marking time and some day they will move

forward relentlessly once again.

Needless to say there is no danger that glaciers will be a threat in your lifetime or mine. But, if God so wills it, as the earth cools off again thousands of years hence and snow accumulates on mountain ranges faster than it melts, the mighty rivers of ice will swell and grow. At the same time, our river and lakes will dry up. And once

again the slow bulldozers from the north will scrape and grind their weary way over continents of terra firma, ploughing up new fertile plains, unearthing vast stores of mineral wealth that now lie locked beyond man's reach, and forcing man to build his cities and towns on plains and mountains that, at the present time, form part of the ocean's floor.

Treasurers' Tabs

Dear Mr. Parish Treasurer:

I am sure all of us are proud to display the image of Our Divine Lord, Jesus Christ, as the emblem of our Society. We, the treasurers of the Holy Name Society, have as our duty to emphasize the idea of wearing our Society emblem, the Holy Name button, continuously. But this duty becomes very pleasant and very easy when we consider the privilege which is granted to our Society over most other Societies in so far as the picture of Our Lord is our emblem. Let us, therefore, make it our constant companion!

You know that we treasurers are very often regarded as "necessary evils" in a spiritual organization, but occasionally we do come up with some pretty good spiritual ideas of our own. It occurred to me recently that the spiritual life which we Catholic laymen are trying to lead is very much like keeping the ledger of your parish Society. We are forever trying to keep it "out of the red." We are trying to build up the credit side. That is our big worry, and we leave no stone unturned to accomplish this. Well, the other day, I got thinking we—all Holy Name men—have an eternal ledger in Heaven and, as I understand my religion, there can be on the debit side of that ledger what the catechism calls the temporal punishment due to sin. The purpose of indulgences is to remove this temporal punishment, so the more indulgences we gain, the more we reduce the debit side, and the more we build up the credit side.

Now, I have only to remind you of the wonderful indulgences attached to the wearing of the Holy Name button to complete my thought. There is, for example, a plenary indulgence for those who wear the Holy Name button and take part in the Holy Name Procession on Communion Sunday. There is a Partial Indulgence of 300 days for wearing the Holy Name Button publicly and saying once a day, "Blessed Be The Name of the Lord."

I hope that many of my fellow laymen in the Holy Name Society are convinced of the spiritual value of wearing their button. If not, may this passing thought, from a layman's point of view, be the means of reminding them.

Blessed Be the Name of the Lord!

Sincerely yours,

Francis J. Ranieri

Archdiocesan Treasurer

—The Vercellian, Boston

Pertinent Presidential Paragraphs

by Jewell Casey

What U. S. president weighed 100 pounds? Which one never changed his Cabinet? Which one had 14 children?

ANYTHING pertaining to the President of the United States, from Washington down to Truman, has always been of the utmost interest to the people at large. It is interesting to recall certain facts or oddities that have to a certain extent "high-lighted" each of the thirty-two men who have served as president of our great nation. Take the matter of succession, for example. Truman is known as the thirty-third president, and not as the thirty-second, because Cleveland had the unique distinction of serving two terms that were not in direct succession.

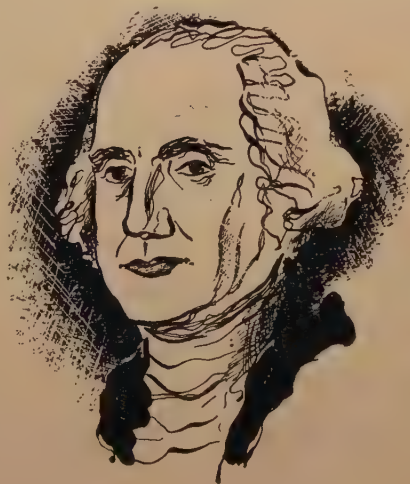
The men who have been our presidents have come from various sections of the nation. About half of them were sons of farmers and planters. The fathers of the other presidents were, variously, lawyers, merchants, clergymen, a doctor, constable, tanner, iron maker, and blacksmith.

All of these men were born in America. However, Washington, Adams, Jefferson, Madison, Monroe, John Quincy Adams, Jackson, and William Henry Harrison were born British subjects. Van Buren was the first president born as an American citizen.

The majority of the presidents were born in families of the middle class; however, some few were quite wealthy, and some were very poor. Most of our presidents went to college, several working their way through college and paying their entire expenses. Johnson never attended any school and was unable to read or write until he married, when his wife taught him by reading aloud to

him as he worked at his tailor's bench.

Buchanan was the only bachelor president. Tyler, whose second wife was a Catholic, Fillmore, Benjamin Harrison, Theodore Roosevelt, and Wilson were married twice. Cleveland and Wilson married while in office. Wilson is said to have had a private telephone installed in the White House during the court-



ship of his second wife. Tyler had the largest family of any president, a total of fourteen children. Washington, Madison, Jackson, Polk, Buchanan, and Harding did not have any children.

John Adams was the father of a president, John Quincy Adams. William Henry Harrison was the grandfather of a president, Benjamin Harrison. James Madison, the fourth president, and Zachary Taylor, our twelfth president, were second cousins. Theodore and Franklin Roosevelt were fifth cousins.

John Adams and his son, John

Quincy, both were born at Quincy, Mass.; both lived there when elected to the presidency, and both were buried there. Nine mothers and five fathers have lived to see their sons become president of the United States.

GARFIELD was our only left-handed president, and Jackson the only red-haired one. Madison was the smallest president, weighing about one hundred pounds, and Taft was the largest, weighing more than 200 pounds. Lincoln was the tallest.

Johnson served less than a full term, serving out only the unexpired term of Lincoln. He was the only president ever impeached, though he was acquitted.

Pierce was the only president to serve a full term without making a change in his cabinet.

Grant was the only president ever arrested for speeding. He was arrested in Washington when his horses exceeded the speed limit.

Theodore Roosevelt, when elected for his second term, was younger than any other president elected for a first term. Harrison was the oldest. Garfield, killed by an assassin's bullet at the age of 49, was the youngest president to die, and John Adams, living to the age of 90, was the longest-lived.

Washington, John Adams, Jefferson, and Hoover were noted collectors of rare books. Franklin Roosevelt collected books and also stamps.

Lincoln was perhaps the most athletic president of all. He was regarded as the

best amateur wrestler of his day. He was also quite fond of playing billiards. Coolidge was doubtless the least athletic, as he confined his exercise to riding a mechanical horse. Buchanan, Monroe, Cleveland, John Quincy Adams, and Coolidge enjoyed fishing and fished when their duties permitted. Hoover liked baseball, but fishing was the sport he liked best. Even today he is regarded as an expert fisherman. He played football when in college.

Wilson liked all college sports and attended football and baseball games when he could. Washington liked to hunt and fish; was an expert horseman and attended horse shows and races. Jackson was interested in horse racing and owned a stable of thoroughbreds. Harding liked golf, and Franklin Roosevelt was an enthusiastic swimmer. Theodore Roosevelt liked all kinds of athletics, especially tennis, and was fond of big game hunting.

JEFFERSON invented a swivel chair and a bed that could be hoisted out of sight. He also greatly improved on the design of English plows. Washington invented a new type of plow and with the aid of a smith made his own farm implements. Franklin Roosevelt designed the pattern for his own china at the White House, which totaled 1,722 pieces, each bearing the presidential seal, along with other decorations.

Theodore Roosevelt was the first president to appoint a woman to his cabinet, to name a woman minister to a foreign country, and to leave the boundaries of the nation in time of war.

In addition to playing classical and popular music on the piano, President Truman frequently improvises his own tunes as he goes. Jefferson was an able violinist. Washington played the flute.

Cleveland was returned to the presidency after having suffered a defeat in previously trying to be re-elected. Franklin Roosevelt was a defeated vice-presidential candidate before being successful as a presidential candidate.

The Shrine of Democracy, where the faces of four of America's greatest presi-

dents, Washington, Jefferson, Lincoln, and Theodore Roosevelt are carved in stone on Mount Rushmore, is the largest monument in the world.

Doubtless the most popular individualized toy in all history is the "teddy bear," named after Theodore Roosevelt in playful allusion to his fondness for hunting big game.

The first city in the United States to be named for Lincoln, was Lincoln, Illinois. Lincoln christened it by breaking a watermelon over a wagon wheel. Washington, by the way, did not like to call the city named for him by its proper name, preferring to refer to it as the Federal City.

With the minting of the new dime, Franklin Roosevelt became the ninth president whose likeness appears on coins. Lincoln went on a penny, Washington on a quarter, Jefferson on a nickel. The three just mentioned are on commemorative coins, as are Coolidge, McKinley, Grant, Monroe, and John Q. Adams.

Eight president's pictures appear on currency, as follows: Washington on

the \$1 bill; Jefferson on the \$2; Lincoln on the \$5; Jackson on the \$20; McKinley on the \$500; Cleveland on the \$1,000; and Madison on the \$5,000.

Cleveland and Benjamin Harrison have been the only two men who succeeded each other as president.

Within a period of 31 days the United States had three presidents—Van Buren, William Henry Harrison, and John Tyler. When Lincoln was inaugurated five ex-presidents were alive—Van Buren, Tyler, Fillmore, Pierce, and Buchanan.

Sixteen of the presidents have seen service in the armed forces, as follows: three in the Revolution; five in the War of 1812; three in the War with Mexico; six in the Civil War; one in the Spanish-American War, and one in World War I.

Three of the presidents of the United States died on July 4, and one was born on that date. John Adams and Thomas Jefferson died the same day and year, July 4, 1826; James Monroe died on that July date also, in 1831; and Calvin Coolidge was born on July 4, 1872.

Catholics in Public Office

Too many unqualified persons seek public office; some of them are Catholics. Too few qualified persons are willing to accept public office; too many of them are Catholics. One of the greatest liabilities which our Church and Catholic citizens must write off is the Catholic in public office who does not know the fundamental teachings of his Church and does not live up to them in his public and private life. One of the greatest assets to our Church, our country, our fellow citizens and to political parties is the Catholic in public office who knows what his Church teaches, lives up to those teachings and, by his daily life in contact with mankind, demonstrates convincingly the sublimity of his Christian Faith and the soundness and reasonableness of Christian morality. It is the practice of political parties to try to balance a ticket or political slate by selecting as candidates persons of different religious affiliations. Without passing on the merits of this practice Catholics can do a great deal to prevent the liability by insisting that the candidate who is a Catholic be representative and well equipped. This is the suggestion that the wise political leader will accept. He knows that most Catholics prefer a qualified non-Catholic to an unqualified Catholic.

JUDGE M. J. WALSH
New York Supreme Court

THE NEWS AND VIEWS

Harry C. Graham, O.P.



H. C. GRAHAM, O.P.

BLESSED JOHN OF VERCELLI, PRAY FOR US

During the last war a noted radio commentator, Gabriel Heatter, would begin his commentary with the words, "We have good (or bad) news tonight," according to the progress reported by the Allied Forces in the Pacific and in the European Theatres. We can paraphrase that sentence by saying, we have good news this month.

Late in April we received word that the new statue of our Holy Name founder, Blessed John of Vercelli, had been completed and was being shipped to our office. Such news should bring joy to every Holy Name man. To the best of our knowledge it is the first statue ever sculptured of Blessed John. The statue will adorn a little shrine to be erected in the lobby of the office

of National Headquarters here in New York. A vigil light will burn daily before the statue as a symbol of the prayers of Holy Name men throughout this country and Canada who now pray to Blessed John of Vercelli and offer prayers for his early canonization. The shrine will not be ostentatious, being just as simple as the noted Dominican who founded our Society and as simple and sincere as most Holy Name men are. The estimated cost for the erection of this shrine will be approximately two thousand dollars. If any of our readers wish to send in a donation to help in its erection, we shall be most happy to receive the offering here at our office. Three pictures of the new statue have reached my desk, but they were received too late for publication in this issue. The cover picture of the June issue of the *Journal* will be that of the statue of Blessed John of Vercelli and all will get from the picture an idea of the sincerity and simplicity of our Blessed.

Bulletins

Many bulletins, both diocesan and parochial, reach our desk. It is impossible to mention in this short column all of the interesting projects instituted by both diocesan and parochial Holy Name units. We do wish to thank the directors for remembering us and keeping us in touch with the movement in every section of the country. Nearly all these bulletins have as a sub-caption "Blessed John of Vercelli, Pray for Us." However, there are yet a few who do not. To the edi-

tors of these bulletins we wish to say that Blessed John's cause for canonization is a project for the National Holy Name Society. We would suggest, therefore, that in every Holy Name Bulletin there be inserted the little prayer, "Blessed John of Vercelli, pray for us and for our Society."

Regrets

It is my regretful duty to report that two of our Diocesan Union Spiritual Directors have relinquished their duties. The first is Rt. Rev. Msgr. F. Borgias Lehr of Covington, Kentucky, who for long years was the "spark plug" of the Diocesan Society in northern Kentucky. In the national conventions of the Society in Boston and again in Detroit, he brought large delegations. Prominent at the Diocesan Spiritual Directors' Conferences in New York and St. Louis, Monsignor Lehr contributed greatly to their success. His diocesan conventions were examples of effective procedure for any convention of Holy Name men. So to our good friend and fellow Holy Name worker, we express our thanks, knowing that God in His goodness will express appreciation much more effectively. To him we say "goodbye," as a Holy Name worker, but we know that he will always remember in his good prayers the continued work of the Society.

Out in Sacramento, Rt. Rev. Msgr. Thomas A. Kirby, who for twelve years had been Diocesan Director, has been promoted to the office of Chancellor of the Diocese. As Diocesan Di-

rector he traveled the length and breadth of the vast Diocese promoting the Holy Name Society with great success. On my visits to that Diocese, Monsignor Kirby was always a gracious host, an enthusiastic director and a source of edification to me for the work which he accomplished. It is my earnest prayer that in his new office he will be even more successful than he was in Holy Name work. Monsignor Tom, I say "goodbye" as a fellow worker in the Holy Name, but certainly I know that the friendship formed years ago will never lessen.

New Literature

While still thinking of the West Coast, it brings to my mind that Father McNicholas, Diocesan Director of the Society in Los Angeles, has sent me a manual, "A Guide for Holy Name Speakers." It is well done, is in a very concise form and should be a help to all members of his lecture bureau. While he did not invite me to say that it could be procured by other directors, I am sure he has a sufficient supply to send sample copies to other directors.

Milwaukee

Milwaukee has such an active Archdiocesan Union and the activities are so many and varied that it is hard to pick out those which would be of greatest interest to all. In the Milwaukee Auditorium on May 9 there will be held a Holy Hour in honor of Mary at which it is hoped to have over seven thousand Holy Name men—the full capacity of the auditorium.

Brooklyn

It was my honor and privilege on Easter to attend the monthly Communion Breakfast of one of the largest parishes in the Brooklyn Diocese—Our Lady of Perpetual Help. Every second Sunday of the month these Communion Breakfast meetings are held. About 400 were in attendance, the capacity of the school hall. A splendid breakfast was served. But the remarkable feature of the breakfast was the number of Junior

Holy Name members who attended with their dads. The good Redemptorist Fathers of the parish certainly have an excellent organization, and deserve great credit for making it so effective.

Camden

A regional meeting, sponsored by the Rev. Edward B. Lucitt, Spiritual Director of the Diocese of Camden, New Jersey, convened at Egg Harbor, New Jersey, on April 21. Unfortunately my schedule would not permit my being present, but Father Affleck of the Headquarters staff substituted for me and

Mary's Day Observance

In Hartford, Connecticut, on May 18, more than 50,000 persons will be gathered in an hour of prayer for peace—an answer to the appeal of our Lady at Fatima. More than a million Rosaries will be pledged at this event for the express intention of a lasting and just peace. "Mary's Day" is sponsored by church societies, including the Holy Name Society, youth organizations, Catholic clubs, schools, and alumni associations. It is our hope to see like projects inaugurated in all dioceses in the country. It is a splendid idea for Holy Name Societies to make such an activity an annual affair.

reported on the fine meeting at which only one parish of the region was not represented by a delegate. In his letter of invitation, Father Lucitt had said that I could not find Egg Harbor unless I was an old vaudeville actor. Father Affleck, however, must have been "on the circuit" because he found it. It was decided at the meeting to hold the next Diocesan Convention on the second Sunday of October at Atlantic City. Incidentally, Atlantic City in October is glorious. This affords me the opportunity to tell the Diocesan Director that my schedule is now open for that day.

Washington, D. C.

I receive many letters from the youngest Archdiocesan Union in the country, Washington, D. C., for its Holy Name activities are many. Washington men have been, perhaps, the most enthusiastic Union of the Society in promoting the cause of canonization for Blessed John of Vercelli. Their Junior Holy Name Society is also a marvel. Father and son breakfasts are held some time in the year at almost every church in the Archdiocese.

Many individual parishes in the Archdiocese have Holy Name bulletins. The latest bulletin from St. Peter's Parish in Washington contained a concise history of the Holy Name Society in America. In the history many nice things were said about the writer and, although undeserved, I appreciate them.

On Sunday, April 27, Washington held its annual Archdiocesan Convention. Having given a talk at a Communion Breakfast in Hawthorne, New York, in the morning and having marched in the Holy Name parade of the Bronx Division of the Society which concluded with Holy Name services in the afternoon, I was prevented from being present. However, I did appreciate the kind invitation.

Radio

The writer of this column will be on the radio, the Mutual Network's "Faith in our Time" program, every Thursday during the month of May. The broadcast originates in New York and will be on the air from 12:45 to 1 P.M., New York time. The theme of the five addresses will be "Peace Through Prayer." If Holy Name men care to listen I would appreciate letters from them giving their reactions. The letters should be sent to the National Council of Catholic Men, 1312 Massachusetts Avenue, N.W., Washington, D. C.

An Apology

There is much more concerning the activities in various parts of the country which could and should be written. Perhaps this column can make mention of them in our next issue of the *Journal*.



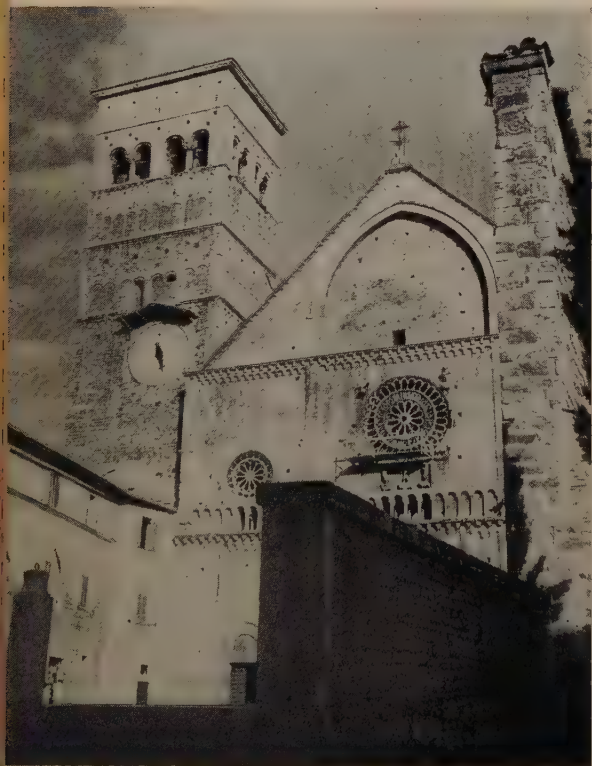
City of

Assisi, where St. Francis was born, retains the charm familiar to the founder of the Franciscan family when he romped its streets in carefree youth.

It is natural for a city to be proud of its citizens who have brought honor to the city. Assisi, on the slope of Monte Subasio in Umbria, central Italy, takes special pride in St. Francis of Assisi, who is lovingly called "the most saintly

of the Italians, and the most Italian of the saints." He was born in Assisi about 1182 and died there in 1226.

Francis, beloved by men of all centuries, preached humility and love for all creatures. When he gathered the first dis-



infant Francis, like all his townspeople, was brought Baptism to this Cathedral of San Rufino, in Assisi.



Basilica of Our Lady of the Angels shelters the famed chapel of the Porziuncula, cradle of the Franciscan Order.



The Basilica of San Francesco, where the remains of the Saint rest, is an early Gothic architectural gem known in all Italy. Monastery is attached to it.

principles of what would later be the Franciscan Order, he stressed a joy of poverty as a distinct mark of the Order. This joy of poverty brought to him the title "Il Poverello."

Places associated with Francis in Assisi have either been

preserved in their original state or have been transformed into sanctuaries such as the Basilica of San Francesco, whose first stone Pope Gregory IX laid in 1228, and where Francis' remains repose.



Cell where Francis died in 1226 is preserved intact in rebuilt basilica and is visited by many pilgrims each year.



These relics of Il Poverello, including articles of clothing and writings, are revered by devout pilgrims.



FATHER PATRICK MARTIN

The Junior Holy Name Society

May, 1952

DEAR GANG:

Most of us on the second Sunday of May will be sporting white or pink carnations in the lapels of our suits. It is the day set aside to honor those persons, who under God, have done the most for us. It is the day dedicated to honoring those blessed helpers of God, who, using the creative power of God Himself, have given us the life we now enjoy. It is Mother's Day.

What wonderful sentiments well up in our hearts today. Poets, writers of deathless prose, preachers, radio commentators each try to outdo the other in attempting to express adequately the thoughts in the hearts of all of us when we hear or speak the word "MOTHER." Exaggerations are forgiven as we try to put into words our inmost feelings.

The idea of "Mother" has been expressed by many. Over the radio the other day we heard "God could not be everywhere, that is why He made Mothers." The theology of that statement is wrong but the sentiments which the speaker was trying to express are as timeless as God Himself.

Greeting cards are not famous for their immortal poetry, but one of them seems to have come close when it stated;

"God took the smile that angels wear in Heaven above;
He filled a human heart with rare unselfish love;
He made a soul more pure and sweet than any other,
And then He gave His work complete the name of
MOTHER."

Why does this term inspire in the human heart such love? The simple answer is that we love most those who have given us most. Who has given us more than our mothers? She has gone down into the very valley of death to give us life. She has slaved and spent her time and en-

ergy without stinting, without measure, without counting the cost that we might have the things we wanted and which she wanted us to have. All we have and all we are we owe to our mothers. We should not ask ourselves why does this idea generate love; but, how could it do anything else? This unselfish love of the mother for her child is proverbial and so common that it is taken for granted. We expect it and when, in rare instances, it is lacking we are shocked and look for indications of insanity.

Not only is this love unselfish but it is persevering. It follows us wherever we go, whatever we do. We may bring disgrace to ourselves and our families but a mother's love is still there like the love of God for the wayward sinner. In the words of the song;

"If I were hanged on the highest hill, Mother of mine,
I know who's love would follow me still, Mother of mine."

How have you repaid this love? What have you done to return love for love? Are you a dutiful son? Or have you made your mother's hair a little greyer, her face a little more wrinkled, her heart a little heavier? If you have then turn to our Blessed Mother during her month and promise her that you will be a better son to her and to your earthly mother. Ask the help of Mary the Mother of Jesus to help you to be a better son, a more considerate son, a more loving son. Mary was given to us by Christ on the Cross to be our Mother. He said to John, our representative on Calvary, "Behold thy Mother"; and to Mary, "Behold thy son." Mary would take such a charge seriously since it was the dying wish of her only Son. Do you take it seriously too?

At the Communion rail this second Sunday, Mother's Day, promise Mary our Mother that you will be a better son to Her and to your earthly mother whether she is still with you here on earth or has already joined the company of Mothers in heaven.

O Mary Immaculate, our heavenly Mother, take under thy protecting mantle, our earthly mothers, who have, with thy sweet help, made us what we are today. And, dear Mother, make us the boys they'd want us to be.

Sincerely,
FATHER MARTIN.

The Opposition Is Not Unanimous

by Maurice Kelly

Better than counting the "nays" is an examination of the reasons and motives behind them.

THERE HAS certainly been a great hue and cry in these United States against President Harry Truman's attempt to name an ambassador from the United States to the Vatican. The opposition has been so noisy that it seems to us Catholics that all of our Protestant friends and countrymen are against us en masse. Such is not the case, however, non-Catholic sentiment on the matter being divided, some of it rather sharply. And no matter how long the matter drags on, thoughtful people are not going to be deceived by bogeys, bigots, or beware-ers.

While some Methodists have been signing petitions against this important diplomatic mission, a Methodist minister, the Rev. L. Alexander Harper of Weaverville, North Carolina, has allowed it to be publicly known that he and others like him dissent from "the violent attack by Protestant leaders" upon the appointment of a U.S. Ambassador to the Vatican. He told the press, "A Protestant can support the principle of the President's decision without being either un-American, a gullible tool of the Vatican, or fertile soil for conversion by Bishop Sheen."

Bishop Richard H. Baker of the Protestant Episcopal Diocese of North Carolina went on record for the measure saying, "It seems to me that it is good for us to have a representation of our government in that important center of the world. If the presence of General Clark can ease the tension between any elements of this troubled world, it will be good." Though Mark Clark's now out

of the picture, the issue is unchanged, of course.

The Massachusetts Senate, composed of 20 Protestants, 19 Catholics, and one Jew, unanimously passed a resolution commending President Harry Truman "for promoting diplomatic relations between the United States and the State of Vatican City and for nominating General Mark Clark as Ambassador." A similar petition is pending in the State House of Representatives.

A plea that the issue be discussed "calmly and deliberately, in a spirit of mutual respect and understanding" was made by the local directors of the National Conference of Christians and Jews at its annual meeting in Washington, D. C.

The decision of President Truman "to accredit at long last an Ambassador to the Vatican must be hailed as a decision of courage, wisdom, and decency," asserts the *Canadian Jewish Chronicle*. The *Chronicle* said that a storm of protest was to be expected, but that firm and responsible action proves stature of statesmanship on the part of the President.

The furore raised in Protestant circles that the sending of a U.S. Ambassador to the Vatican means union of Church and State is without any foundation, declared the Rev. John Clarence Petrie in a sermon to his congregation in Episcopal churches of Cleustin and Phlakee, Florida. Dr. Petrie said the hue and cry over the question is as groundless as were the attacks made against Alfred E. Smith in 1928 when he ran for the

Presidency and when it was said that his election would amount to putting the Pope in the White House. The Episcopalian minister said that too many Communists are behind the present controversy against the U.S. Ambassador to the Vatican to permit him to remain silent. He pointed out that of the great nations of the world, the United States and Russia are the only ones without representation at the Vatican.

BOTH CORDELL HULL and Sumner Wells, former U.S. Secretaries of State have issued statements in favor of the appointment. "The appointment of Presidential representation at the Vatican cannot effect the provisions of our Constitution, or shape our own internal policies," Mr. Welles declared. "From the purely juridical standpoint the territory known as the Vatican City constitutes a sovereign state. It is so recognized by the majority of nations."

"It is hard to understand," writes Mr. Welles, "the reason behind the charge that the policy inaugurated by President Roosevelt and continued by President Truman, runs counter to the principle of Church and State. Those diplomatic missions had obviously not been appointed in order to further the influence of the Church over the State. They were appointed because the powerful influence exercised by the Vatican throughout a great part of the world was recognized and because the governments so represented knew that the Vatican had available to them sources of information pos-

ssed by very few, if any other governments." Mr. Welles foresees an even greater benefit by having a fully accredited ambassador at the White House. Students of Miami University, Oxford, Ohio, in their publication, "The Miami Student" issued a special plea for unity on the question. "Peace and brotherhood have been forgotten by many Protestants since President Truman announced his appointment of General Clark as Ambassador of the Vatican," the paper declared editorially.

"In our opinion," it continued, "the appointment of a representative to the Pope was a necessary move. Situated in an area where the Red influence is strong the Pope is an important element in our fight against Russia and cannot be discounted as merely another Church leader who can do nothing but prate about the evils of ungodly thought and action.

"What seems even more realistic than the bigoted statement that we are overlooking the majority belief by sending Clark to Rome is the proclamation that we are recognizing a spiritual state. The intention that the appointment violates American concepts of the relation between Church and State has no basis in reality." Miami University is a public educational institution and is predominantly Protestant.

One of the most eminent legal authorities in the United States has gone on public record as indicating that there is no Constitutional problem in President Truman's naming a U.S. Ambassador to the Vatican. In a letter to *The New York Times*, Dr. Edward S. Corwin, professor emeritus of jurisprudence at Princeton University pointed out, "Thirty-seven other governments maintain diplomatic representatives at the Vatican, several among them being countries which, like Brazil, Belgium, and France, adhere to the separation of principle in matters of internal legislation, and if they can, why may not we?" He went on to prove the Constitutional right of the President to exercise his diplomatic powers. He also stressed the necessity of securing Catholic support for our cause on the continent, since

without it our policy might be completely destroyed or seriously damaged. Mr. Corwin sees the need of the U.S. securing the help of the Vatican in our program against Communism in Europe.

LEADING Mexican secular daily newspapers welcomed President Truman's appointment of General Clark to the Vatican and declared it is necessary if we are to unify the energies of the Western world. "Times change," said the *Daily Excelsior*, referring to the fact that, "President Truman, though a

Airing On Sunday

I lifted out my soul
From the musty place
Where it had lain the week
Unaired within its case.

I hung it out to sun,
And searched it for a mark,
Then folding it again,
Returned it to the dark.

—BERTHA EMOND

Protestant, is ignoring the criticism and recognizes the moral authority of the Pope as an insuperable factor in the present times, thus putting an end to the absurdity of feigning lack of recognition of an institution like the Church which during 20 centuries has represented the most fruitful civilizing power."

The Charleston *News and Courier*, a secular daily newspaper, presented a scholarly review of Confederate relations with the Vatican during the Civil War. Both conflicting sides in the Civil War found it to their advantage to have their causes represented at the Holy See, the *News and Courier* reminded the American people.

President Abraham Lincoln sent Archbishop John Joseph Hughes of New York to represent the Union side at the Vatican, in addition to the regular U.S. minister, Rufus King. The Vatican

seemed to favor the cause of the United States over the Confederacy, although the Vatican did recognize the Confederacy to the extent of addressing a letter to Jefferson Davis, its President. This led the Confederacy to commission Bishop Patrick N. Lynch of Charleston as Minister Plenipotentiary to the Vatican.

The Bishop made a hazardous trip on a blockade runner which slipped out of Wilmington, North Carolina, one moonless night, with a bale of cotton for his bed. When General Lee surrendered April 9, 1865, Bishop Lynch obtained a special pardon from President Andrew Johnson, took the oath of allegiance at the American legation in Paris and returned home by way of New York. While he was in Rome, however, Cardinal Antonelli, the dominant factor in the Papal government then, assured the American ambassador Rufus King, that the Bishop had been received and recognized only as a Bishop on an *ad limina* visit and never had been recognized as a Minister Plenipotentiary.

Many of the secular newspapers have reported the history of the former relations between the United States and the Vatican, pointing out that the U.S. maintained representation in Rome under Papal rule from 1797 to 1867, while a Papal Consul General remained in the United States until 1895.

The State Department advises that the U.S. along with other nations, has already recognized Vatican City as a sovereign state through various international agreements.

While there is no denying that the controversy is a burning issue and while many Protestant groups have taken dramatic steps and have voiced drastic statements, it is also true nevertheless that the viewpoint against sending a U.S. Ambassador to the Vatican is not a universal one among Protestants, and other non-Catholic groups. Non-Catholic opinion on the proposal remains divided, some clerics having had the courage to have their viewpoints for the proposal placed publicly on record. The fact remains that the opposition is divided, and is by no means unanimous.

LABOR-MANAGEMENT JOTTINGS

"Capital cannot do without Labor: Labor cannot do without Capital"

—POPE PIUS XI

by **Charles B. Quirk, O.P.**

IN THE HISTORY of modern industrial relations no single explosive situation has had the variety of implications so clearly outlined as the continuing steel crisis. It was perhaps inevitable that steel management would make the impasse a test case for the immediate issue of whether or not wage increases—under the prevailing price-control legislation—could be granted without substantial price increases. Possibility of government seizure of the steel properties was never really remote during the protracted negotiations. Nor was the prospect that the union would refuse to accept the decision of the Wage Stabilization Board wholly improbable. To characterize the many-sided dispute as "loaded with dynamite" is sheer understatement.

However, with the long term significance of the problem in focus, the basic issue of the affair seems to be less obvious but actually far more important than all the others. As we see it, it is this. Assuming the progressive increase of productivity in U.S. industry just how is the increase to be divided among those who create the ever-expanding flow of goods and services? Upon the solution of this question not only depends the complete realization of Christian social justice but also the ultimate survival of the American enterprise system.

Terms of the Problem

In the simplest possible terms, productivity is the measure of the ability of men to employ their tools to the best possible advantage. Technically, productivity is defined as the rate of output to input, or the ratio between the amount and value of the labor, capital, and management needed to do a particular job to the quantity and value of the

job actually done.

Prior to the nineteenth century it was comparatively easy to determine not only the amounts of labor and capital that entered into the making of a certain article or the rendering of a specific service. However, in the last one hundred and fifty years the process of mechanized production has become so highly complicated that not only is it difficult to achieve the proper proportions of the factors involved in any productive assignment but it is almost practically impossible to know just how much each has contributed to the final value of the good or service created. Right here, of course, is the crux of the whole problem.

The solution of Karl Marx is very simple. Communist theory maintains that labor, in one form or another, is responsible for the entire value of everything from tooth picks to atom-smashers. As a corollary to this, Marx holds that interest paid to invested capital, rent, and profits are literally stolen from the workers because capitalists are expropriating revenue which really should be paid out in wages. Of course the commonsense answer to Marx on this point is that anything economic has value not because somebody worked on it—no matter how laboriously or skilfully—but rather because *somebody wants or needs that thing and is willing to pay what is asked for it*. Unfortunately, much of labor's philosophy of wages has subscribed unconsciously to the Marxian half-truth.

On the other hand, for most of our modern era owners, of the tools of production and the raw materials used in making goods or supplying services have assumed that capital, in one form or another, was so vitally important that it should not only have the first cut of the economic pie but also the largest.

For many generations the legal oracle of the United States has sustained this point of view, economic theorists underwrote it in college classrooms, and U.S. capitalism enforced it by the sheer power of entrenchment.

At the mid-20th century, American organized labor has directly or indirectly challenged "laissez-faire" capitalism to such a successful degree that few spokesmen for ownership or management would seriously attempt the defense of a theory of distribution which only yesterday was taken to be self-evident. In fact, with the gradual emergence of what has been called "welfare capitalism," a new generation of American management experiences real embarrassment when one of the "old school" displays nostalgia for the "good old days" when labor was regarded solely as a commodity to be bought and sold according to the law of supply and demand.

Revolution in Labor Relations

During the greater part of our national history American capital and American labor pretty generally accepted the idea that their respective points of view were irreconcilable. Few men of wealth regarded their labor forces as other than groups of men and women to be hired as cheaply as possible, worked as long as the seasonal conditions allowed and fired at will. The purpose of Big Business was to make as much profit as the freight would allow. Creating the industrial machinery of the land, its railroads, communication systems, and tapping its vast mineral resources—all this was good but secondary to the primary objective of making money.

Confronted with this "business i

business" attitude and dogged both by the devastating effect of chronic depressions and the consistent refusal of the law to recognize the right to free collective bargaining, American unions could well have turned to the radicalism of European labor organizations. That they did not do so is ascribable largely to the almost unique vitality of a young nation and to the wisdom of the founders of the modern American labor movement. Only one course of effective action seemed possible and that was to oppose "business unionism" to "business is business." Growing rapidly in numbers and strength, labor unions approached each new crisis with a philosophy of expediency. "Get all that we can, now. Let social reform wait until tomorrow. Our job is to take care of our own, here and in the present. And let the future take care of everybody else." Judged by the realities of today, this was obviously a thoroughly short-sighted, selfish mentality. But this was yesterday, and yesterday labor was a struggling minority group wholly on the defensive.

From the Thirties forward something of a revolution has been developing in American labor relations. It would be extremely naive to think of it, yet, as more than directional, because it is not clear just what proportions of American industry are fully committed to its basic philosophy. The most hopeful thing about it is that it has begun to emerge at this critical period in the history of these United States.

In the management category it is increasingly evident that more and more spokesmen are regarding themselves and the group for which they speak as custodians of a national asset, as engineers of the machinery of the economic greatness that is ours. No longer does American capitalism consider itself the underwriter of riches and power for the fortunate few. Modern American management, by words and deeds—and in significant numbers—accepts the proposition that its primary job is to so coordinate the factors of production that American industry will not only create the materials of a high standard of living but *will provide the income neces-*

sary to make this way of life possible for all men. It would accomplish this by achieving the proper balance in distributing profits to labor in the form of high wage rates, to capital in the form of reasonable return on its investment, and to consumers in the form of reasonably low prices.

Facing this new breed of management personnel across the bargaining tables of the nation, labor has representatives who can match management in intelligence, comprehension, and maturity. Most of these labor negotiators are young men. Some are college-trained. All of them have at their finger tips the cumulative data assembled by research departments that in every way rival those of management. In all essentials they are the equals of their management counterparts.

Today when these spokesmen for strategic American unions present the position of their organizations, they speak with an awareness that they are not engaged in a struggle of strength with capitalists whose sole aim is to keep labor, and therefore wages, in the lowest place. Rather, the mutuality of interest between management and labor is so obvious that union leaders consciously weigh their demands against the fully publicized financial position of the enterprise which employs both labor and management jointly. The problem no longer is one of a tug of war between excessive profits and the highest wage rates obtainable. *It is one of equitable division of revenue earned among those who have earned it.* The threat of a strike or lockout arises over the *judgment* of the contending parties as to what is actually equitable *in the light of economic fact.*

The Steel Pie

To emphasize the real or alleged magnitude of current steel profits or the "package" offer made by the Wage Stabilization Board to the steel union is to obscure the real issue in the steel controversy. The fundamental question in steel—and for that matter in all other basic industries—is whether or not labor's share of the steel revenue pie can be

substantially increased without making the pie much larger than it is now. The steel unions maintain that this is not only possible but that it must be done. And they defend their claim by appealing to the fact that because the pie can be put on the table more cheaply than was possible ten years ago or even three years ago it's actually a bigger pie than it appears to be.

Management argues that although labor is entitled to a larger portion of steel's gross revenue pie this cannot now be given without doing one of two things. Either it must pare down capital's share which, it maintains, cannot be done without sacrificing both the quality and size of the pie. Or it must make the pie so big that the customers cannot or will not buy it.

Both management and labor have gathered formidable statistics to present their respective arguments to the American people. But statistics are pliable tools that can be employed with equal effect to support either side of any dispute. The really definitive factor in the whole problem—the rate of productivity increase in the steel industry—is unfortunately not measurable statistically. At least it is practically impossible to prove or disprove, scientifically, whether or not the price of producing steel has been so reduced that it is now possible to increase labor costs without at the same time lowering profits below levels that have made investment capital available to the steel industry.

However, this much seems certain and, in the last analysis, it is the most important single aspect of the controversy: even though the ability of steelmen to make their product more cheaply cannot be accurately determined, common sense is on the side of labor. The impact of two wars, with an intervening period of boom prosperity, has made possible substantial decreases in production costs. This can and should be generously shared with the workers without at the same time penalizing the public through higher prices. This would dramatically prove that "Welfare Capitalism" is something more than a hopeful label.

FAITH WITH A SMILE

by Edmond More

**Penance, discipline, and the hard facts of life cannot
displace the spiritual value of a smile.**

A MISERABLE SAINT is an anachronism.

It is impossible for a really holy person to be unhappy, for the pursuit of holiness is the pursuit of happiness. The Holy Father himself not long ago told the two U.S. comedians, Chic Johnson and Oly Olsen that "the world needs more laughter and a greater sense of humor." It will be noticed that in most of the pictures of His Holiness he is either smiling broadly or has an amused flicker on his face. Yet nobody in the wide world has a greater burden on his shoulders. Without a sense of humor it would be well nigh impossible for the Pope to endure the inanities and almost childish behaviour of many governments in the world today.

Lightheartedness has ever been the prerogative of Catholicism. Even on the scaffold the martyrs have frequently bandied a quip or a jest with their executioners. When Mary Queen of Scots knelt for execution at Fotheringhay it was not she who was miserable, it was her headsman. He, poor man, was so upset that he made a false stroke with his axe. He had to control his emotion and take another blow before he decapitated the Queen. Many of the martyrs in the few minutes before their death prayed publicly, not only for themselves but for their enemies by whom they were condemned. To the on-lookers it must have been amusing to see the look of consternation on the faces of the executioners as the coals of fire were heaped upon their heads.

Catholicism has that light touch en-

tirely absent from the non-Catholic sects. You have only to compare the varying outlooks upon life. The Catholic has

Gratitude

Thank God for the trees and
flowers of light
And the long days of sunshine
and mirth.
Thank God for the wine of the
fruit and field
And the good things nurtured
in earth.

Thank God for the pains to
mellow the mirth
And the desolate rains that fall.
Thank God for the rigors that
winter instills
To enrich the oriole's call.

Thank God for them all, the
laughs and the stings,
The fears of the weak and
strong;
Thank God for the peace which
follows the storm;
Thank God for the notes of the
song.

—ANNE TANSEY

intuitively the conviction that his religion reaches out to the uttermost parts of the earth. It is not bounded by national or local frontiers. It has length, breadth and depth. Its spaciousness automatically infuses a breadth of mind

and a tolerance that can assimilate and sympathize with all the peculiarities and vagaries of the peoples throughout the globe. A religion that can embrace an African Black and an Oxford Blue and knit them into the same voluntary society strikes a note of humor. The non-Catholic Christian on the other hand, is narrow-minded by his sect. He has the feeling of being in a little pool, isolated from the main stream of Christianity. He is circumscribed, localized, sidetracked and largely ignored, except in his own immediate circle of locality, and there is nothing laughable about that—to him

THE CHURCH has ever fostered the lighter side of life, as well as the eternal truths of life. Her morality plays gave the impetus to the drama. The original Western playwrights were steeped in the atmosphere of Catholicism and while keeping to the moral, did not forget to introduce humor in their work. Drama would not have appealed to the less educated of the people unless there had been a spice of fun and frolic. They were ready to laugh at the playwright caricatures of the fat monk, the bibbing friar, or the nagging woman. They saw in them their own weaknesses, and one can always enjoy the portrayal of one's own foibles in another person. The many Christian sects, generally speaking, are against the stage, and against the stage they are generally speaking. Their capacity for enjoyment has been dulled by secession or abstention from the light and color of Ca-

holicism. It is difficult to be cheerful in a black and gray atmosphere. They are like the man who has not been invited to the party and stands outside the house denigrating the festivities.

It must be shocking for the non-Catholic to realize that the Catholic Church was the progenitor of the public houses and drinking saloons. But if he is over righteous, the shock will do him good. It all sprang from the hospitality of the monks of old who had guest houses for the reception of travelers and saw to it that every visitor had a flagon of wine or a mug of mead. At the dissolution of the monasteries the guest houses were converted into inns and taverns for the public at large. There was a change of ownership not for the better, but the principle of the hospitality and the conviviality of wine and company remained. Nowadays, the most rabid opponents of drinking are the sects. They are as miserable as a teetotaler.

Our Lord Himself gave the imprimatur to wine at the feast of Cana, and we can be quite sure that He would not have been a wet blanket at the party. We are entitled to think, rather, that He was the life and soul of the party. We cannot possibly imagine Him sitting there in gloom and misery while everybody else was enjoying himself. Without irreverence we could assume, too, that He was merely teasing His mother in a jocular way, when He refused at first to perform the miracle. It is unthinkable, certainly, that He roundly rebuked her, as so many of our non-Catholic friends assert.

THERE MUST HAVE BEEN OCCASIONS when Our Lord was amused, particularly at the antics of the children whom He loved so much. Can we not imagine the little ones wriggling their way through the legs of the crowd to get to the front, as children will do in any part of the world? He must frequently have smiled at the efforts of the parents to lift their children above the heads of the crowd to let them get a glimpse of the Divine Wonderworker. How He must have amused the people when He lashed the

sanctimonious Pharisees with phrases that stung like whips of scorpions. After severity, there is generally need for a softening smile, and the discomfiture of the Pharisees must have been vastly entertaining to the folks who had suffered from the extravagances of the

Premonition

The foreboding in Mary's heart

The hill is green, my little One—

Why do I shrink in dread?

Its winds are soft and summer warm;

They play with the curls of Your head.

The view from the hill is fair, my Pet—

Why do I fear its peace?

The sun is weary, is ready to set;

It cries to the west for release.

The hill is barren, my only One.

You hang there, the day is late.

I stand beneath You with such eager hands,

Yet all I can do is wait.

—CAL VON

hypocrites. Could the onlookers have refrained from smiling when He turned the tables on the moneychangers and set them scrambling for their precious coins while trying to avoid His whip? How the faithful must have chuckled when He confounded the smart guys, like the lawyer who tried to ensnare Him. Would Christ Himself not have smiled at the stupefaction, albeit pleasant, of a leper who suddenly found himself clean, or at a blind man who could not contain his joy at seeing the world around him for the first time in his life? He must, too, have often been amused at

the little human weaknesses of His own apostles and disciples, at their petty jealousies, their pomposities when in an excess of zeal they would try and push back the crowd from their Master's path.

Our Lord must have been cheerful. That same cheerfulness was communicated to His followers. He prescribed a hard doctrine, but it was a worthwhile doctrine. All things that are worthwhile are hard. But there was nothing of gloom and misery in the prescription. In fact, He expressly forbade His followers to walk about with faces like a wet week, as did the Pharisees.

Our separated brethren are usually shocked when they visit the Continental countries, to see what they consider the abandoned behavior of Catholics. They actually witness the priests sitting with their parishioners and enjoying a glass of wine in a cafe. It is the last stage of degradation! Their hearts must be rived when in Spain or Italy they observe the clergy present at the dances of their parishioners, or assisting at the sing-songs so beloved of the European peasantry. They forget that Our Lord Himself graced the party at Cana and probably witnessed the dancing and fun inseparable from most wedding feasts. The Continental Catholics are behaving naturally. They are giving expression to the desire for relaxation and enjoyment and are encouraged to do so by the Church itself. With her two thousand years of experience, the Church can be expected to know the needs of humanity. She knows that it is a poor heart that never rejoices and that all work and no play makes Jack a dull boy. In season she clamps down on frivolity, in order to keep a balance, but never has she insisted that morbidity, misery and melancholia are the hallmarks of a Christian.

This, unfortunately, is where many of our separated brethren have done a great disservice to religion. They have looked down their noses at innocent human pleasures, turned the Sabbath into a day of gloom and generally given the impression that to be religious means to be unhappy and to make everybody else unhappy in the process.

That is far from the Catholic ideal.

ACTION ON THE PARISH FRONT

A Monthly Series on Holy Name Organization

by F. A. M.

The Last Stand

While it is true that the monthly corporate Communion of the Holy Name Society is an all-year-round activity, we usually think in terms of an officer's administration as extending from September to June. The June Communion Sunday, therefore, officially will mark the end of the present administration. It will be the last stand of the present group of officers. This last program obviously should be a red-letter day for the branch in so far that a suitable program should be planned which would climax the year's activity. The program must influence our membership to such an extent that it will anxiously await the opening of a new activities year the following September.

A very natural theme presents itself to all Holy Name Societies for their June program. This theme is Catholic Education. We all realize that the future educational policies of a man's children come into focus at the end of a school year. Therefore, it has been suggested that all Holy Name Societies dedicate their monthly corporate Communion and program in June to Catholic Education.

Let's go over to St. Bede's and spend another evening with the officers of that branch as they work out the details for their observance of Catholic Education Month.

The Project

As the meeting of St. Bede's got under way Ed James, the President, announced to his group of officers that in keeping with the program outline for the year St. Bede's will observe Catholic Education Month in June. He

announced to his group of officers that this observance could follow some of the ideas set forth earlier in the year when the complete program was adopted. As a refresher to his group of officers Ed decided to briefly outline these ideas. First of all, a special speaker could be engaged whose subject matter would focus men's attention on the importance of Catholic Education. This speaker could present the men of St. Bede's with a sound understanding of the meaning of Catholic Education and could guide them in meeting the educational problems of their children with sound judgment. The June graduates of the parochial school could be invited as special guests with an official reception ceremony for the boy graduates into the Holy Name Society. With these preliminary ideas announced, the officers at St. Bede's were ready to plan in detail their June program. Earl Thompson, the Catholic Action Chairman, immediately moved that the President contact the Diocesan Superintendent of Schools in an effort to secure a qualified speaker for the June breakfast meeting. The motion was carried and the President agreed to assume the responsibility of making the necessary contacts.

Special Guests

Jim Murphy, the Vice President, proposed a plan whereby the graduates of the parochial school would be invited to attend the corporate Communion Mass of the Holy Name Society as well as the breakfast meeting to follow. Don Sebastian, the Treasurer, agreed with Jim and further suggested that the Sister Superior be contacted

and be asked to make this Holy Name activity part of the graduation ceremony of the school. Don was immediately commissioned to make the contact with the Sister Superior and work out these details.

The Membership Chairman, Al Finnegan, of course, immediately saw an opportunity to bring into the ranks of the Holy Name Society an obvious class of new members. He suggested that at the Communion Mass a special reception ceremony be conducted for the boys of the graduating class. It was his opinion that if these boys were officially enrolled into the Holy Name Society at this very crucial period of their lives, they would immediately build up an active participation in the Confraternity. The Spiritual Director was very willing to follow through on this suggestion of Al Finnegan's and assured the group that he would assume the responsibility of conducting the official reception ceremony during the Communion Mass.

Charlie Brown, the Secretary, urged the group to present these new members of the eighth grade with a Holy Name Button and a Holy Name Manual at the reception ceremony. This suggestion was approved and the necessary supplies were to be secured by the Secretary.

George Smith, the Retreat Chairman, suggested to the Secretary that special notice be sent to the fathers of all the graduates extending a special invitation to them to be present as guests of honor with their sons or daughters as the case may be. He also suggested that the special program being arranged for the June Holy Name Sunday should be completely

outlined in the regular notices going to the membership so as to build up a record breaking attendance at this last meeting of the present administration. He also urged exceptional pulpit announcements and, if possible, posters in the vestibule of the church and school. All of these promotional ideas were very graciously accepted and the officers in charge agreed to do what they could to put them into operation.

Communion Intention

It was then announced that the Communion Intention for the month of June was listed as "Religious Vocations." Charlie Brown was asked to be sure to emphasize this Communion Intention in his mailed notices. It was explained that all Holy Name men certainly understand the need today for inspirational leadership both outside of the Church and in the Church. There was a great need for young people to enter into the religious life. It was felt that the prayers of the Holy Name men at Holy Communion could well be offered for this special Intention.

Meeting Entertainment

Ed James indicated that the next item of business to discuss was some entertainment feature for the June meeting. He stated that he had taken upon himself to discuss the matter with the school sisters in an effort to learn whether or not the graduating class might have some entertainment feature that they could present at the meeting. He stated that the school sisters informed him that the group could be very happy to provide the entertainment at the meeting and, once, he was happy to announce that the problem was solved for the June meeting. Earl Thompson thought it was a splendid idea since it would make the graduates realize that they were actually taking part in this special activity of the day. Don Sebastian asked whether or not a regular business meeting would be conducted even though special guests were in attendance. He was informed that by all

means the regular order of business would prevail and that in addition to the normal business of the month the installation of new officers would be conducted.

Before discussing the installation of officers, however, it was agreed to include in the program of the morning a recognition of the observance of Flag Day which occurs on June 14. Jim Murphy agreed to arrange with the Boy Scouts to take over this part of the program. All were in agreement.

Installation of Officers

As indicated above, the next order of business called for a discussion on the program to be followed in connection with the installation of the new officers who were being elected at the May meeting. It was mutually agreed that this installation of officers be executed with complete ceremony and that the official installation of of-

ficers ceremony as printed in the Official Officers' Handbook published by the National Headquarters of the Holy Name Society be followed in detail. The Spiritual Director was in complete agreement with this suggestion since he felt that the impressions made upon a new officer in the beginning of his term of office would be lasting and that an official ceremony would instill into the minds of the new officers their duties and responsibilities to the Society. The ceremony would be conducted by the Spiritual Director immediately after the complete business of the present administration was concluded. Ed. James would officially turn the gavel over to the Spiritual Director who in turn would install the officers and present the new President.

Report to Diocesan Office

The Secretary reported that he had received an official officers' questionnaire form from the Diocesan Office on which was to be inscribed the names and addresses of the newly elected officers. He informed his fellow officers that he would take care of filing this official report immediately after the elections so that the new officers would receive all necessary information from the Diocesan Union Office.

Preview

The June issue of the Holy Name Journal will be the last until September. In these columns, therefore, next month we shall attempt to present a complete outline of the activities program for the 1952-1953 activities year. We shall also go into detail on the September program so that the summer months can be used to build up a banner opening Holy Name Sunday on the second Sunday in September. May we suggest, therefore, that each Society send in a subscription to the Holy Name Journal for every one of its officers immediately after elections so that this important information will be in their hands on taking over their respective offices.

Once More the Flood

Noah built his ark of sturdy stuff,

Of sound and sacred wood.

Noah made his sons the same,
Stalwart, brave and good.

Noah's ark withstood the rising flood,

Ascended wave on soaring wave.

Noah's sons went on to life,
Not to shame of a loser's grave.

Again the sons of Noah stand before

A crimson flood of hate—

But Noah's sons are weaker now,
Too weak to hold the gate.

The flood is rising wave on terror wave

Overflowing map and chart—

Sons of Noah, rise and wrap

Your father's ark about your heart!

—ANNE TANSEY

MEN IN WHITE

by Stephen Murray

No, not doctors—but men to aid the doctors
in the necessary work of caring for the sick.

MEN ARE NOW entering the hitherto predominantly feminine field of nursing. St. Elizabeth School of Nursing in Covington, Kentucky, is one of the very few educational institutions pioneering in the field of training male nurses. The school graduated its first male nurse in 1951 and now has six other men students in training, most of them ex-GI's who became interested in the nursing profession after serving in the medical corps of the armed services.

One student explained his desire for the profession, "I was a surgical technician for three years in the Army and this experience led me to seek nursing training." Another decided to become a nurse after he had worked in a veterans hospital and "found great satisfaction in helping patients."

If this trend continues, on a bigger scale, the nursing shortage problem may be solved. There are many decided advantages in having a large part of our nursing corps composed of men. Much of the work in a hospital requires the physical strength of a male nurse. There are alcoholic cases, and patients with temporary derangements. Male nurses are to be preferred for post mortem work, and at many operations. In fact the male nurse receives more extensive training in emergency technique and operating room work than does his female counterpart. Otherwise the curriculum of the male nurse student is identical to that received by the female student, except that urology is substituted for maternity nursing.

There is also a very practical-economic side to the matter. It takes a long time and considerable expense to train a nurse, either male or female. In most cases girl nurses leave the profession after a few years to marry and take on the cares of motherhood. Some of them occasionally do part time nursing, but for the most part they are lost to the profession. It is different with a man. Few of them would want to give up the profession after spending three years of hard work and study. When they marry they do not have to retire from nursing, but instead grow with their profession through the years. They can substitute in many instances for female nurses in industry, thus providing the maternity wards of our regular hospitals with more women nurses.

NURSING, OF COURSE, is a very honorable and highly regarded profession. It provides economic security for a young husband and father. It provides a secondary alternative for the young man who wants to be a doctor, but who cannot make the studies, or finds himself unable to be accepted in a medical school, or cannot afford the huge expense necessary for a medical education. A career in nursing places him in the same humanitarian field. The profession is never over staffed, and there are no seasonal lay-offs. The profession also pays well. In time it will pay even better and offer many additional advantages for the male nurse who is also the head of a family.

Once the idea of male nurses becomes established, our hospitals may be able to open the new wings which have in many cases been built and left idle due to the lack of nurses; wings that have been closed for the same reason may be re-opened. There was a time when there were bed shortages in our hospitals. That situation has been largely corrected, but there is no correction in the immediate future for the shortage of nurses—unless more men turn to this newly opened profession.

In the year 1950, a total of 32,100 beds had to be eliminated from the nation's hospitals because there were no nurses to attend the patients. There is a general overcrowding of the available wards and there is considerable neglect of patients. Ninety per cent of our hospitals are short of nurses, seventy-five per cent of them critically short. In 1948 the American Medical Association reported a shortage of 57,263 nurses. By 1950 the figure rose to 80,000. That means 80,000 good-paying and steady jobs open for young men who can qualify for the work. A campaign was instituted to recruit 50,000 high school girls into the nursing field, but the campaign did not nearly succeed. Of the 77,000 nurses who served with the Army and Navy during World War II, 63,000 were released, but many of these married and others deserted the field for other work.

Had many of those soldiers who served in the Medical Corps of both services been channelled into the nursing

ing field, our shortage of nurses might now be a thing of the past. I know one young lad who won the Silver Star for heroically staying by the wounded in his care and displaying remarkable medical talent as a member of the medical corps. He is now clerking in a grocery store. His economic status, for one thing, would have been greatly elevated had he been given civilian nursing training, especially as he hated to give up his medical labors in the same measure that he wanted release from military duty. He never thought of nursing as a profession; that was for women only, as things stood at that time.

THE IDEA of male nurses is only in its infancy today. With the proper amount of advertising, with a campaign to make the profession open and desirable for young men, with the proper encouragement and inducements, many young men may be found for this critical field.

We look upon male nursing as a strange innovation, but this is not really the case. Male nursing goes back a long way in the world's history. In the olden days nursing was considered a man's field and no woman ever thought of entering it. It is only in the last few hundred years that women took up nursing. The Christian hospitals of the Middle Ages were staffed solely by men nurses. The patron saint of the nursing profession, St. Camillus de Lellis of Italy—nothing feminine about him, certainly—founded an order of nursing monks who used as the insignia of their calling a red cross sewn prominently on their tunics.

As soon as the eras of persecution against the early Church ceased, Catholic bishops founded hospitals. One was established in the Byzantine Empire in the year 325 A.D. Fifty years later St. Ephraim founded a 300-bed hospital at Edessa. In 610 St. John the Almsgiver founded a hospital in Alexandria. In the West, Fabiola founded the first Catholic hospital in the year 400. The famous Hotel Dieu was es-

tablished in Paris in 660 by St. Landry, Bishop of Paris. St. Augustine of Canterbury gave England its first hospital in 596. The nurses in all these hospitals were men, supervised by monks.

The Crusaders built hospitals along the routes which they traveled to the Holy Land and staffed them with several orders of Knighthood. The most famous of these orders was the Knights of the Order of the Hospital of St. John of Jerusalem.

The Knights of St. John, a fraternal organization still in existence, were at the outset a nursing brotherhood. Their work led people to call them "The Hospitallers." Later they became known as the Knights of Malta, who to this day maintain a hospital of their own in Naples, Italy.

Most of the monastic orders of the Medieval Church maintained hospitals and serviced them with monks of their own orders, some of whom were doctors and others nurses and attendants. After the thirteenth century, however, Pope Honorius IV separated the functions of a clergyman from those of a physician.

It was probably the dissolution of the Catholic hospital system (there were 750 such hospitals in England alone) by the Reformation that led men to desert the field of nursing. In 1536 the Crown of England turned all Catholics out of England's hospitals and allowed the buildings to rot away from disuse while the former patients died in the gutters of London and elsewhere. In Italy, however, the Church continued to maintain the hospital system, with men nurses in charge.

THE WAY in which women first entered the field of nursing is not a very pleasant story. After the dissolution of the hospitals the sick of Europe were left in dire straits. It became the custom to remand the indigent sick to the "workhouse," which in most cases was a combination of orphan asylum, old people's home, hospital and prison. Those women who were serving prison sentences were assigned to the

hospital wards to care for the sick. In great part they were criminals and women of low repute. They were dirty, slouchy in appearance and were frequently drunk. These houses of horror found their way to the Colonies and later came under municipal, state or federal control.

Social minded citizens were revolted at the pitiful condition of the sick inmates and at the high mortality rate. They decided that those who cared for the sick should receive at least some training, and they felt that criminals were by no means the proper material for nurses. But it was very difficult to secure girls of good character to enter the service of a hospital, it being work which no self-respecting girl would think of adopting, nor would her family permit her to do so if she were so inclined from humanitarian reasons. A girl's reputation was ruined when she entered the field of nursing.

Little by little this condition was eased, a better caliber of girls were engaged for nursing and they were given some training in their work. Before long, hospitals opened nursing schools to train their personnel. These schools achieved scholastic standards and nurses went on to advanced work, receiving degrees in higher education. The Catholic University of America opened its graduate school of nursing in 1933.

With the advancements made by medical science over the decades, with new treatments requiring skill for administration, with hospital insurance coverage and the splendid service rendered the sick in our nation's hospitals, people began to go there in greater and greater numbers. Soon nearly all expectant mothers entered maternity wards. The result of this sudden influx of patients into the hospitals caused a critical nursing shortage. The system of practical nursing was adopted by many hospitals. By training women of excellent nursing material who are not in all respects qualified for entrance into the regular nursing schools, they provided a corps of practical nurses capable of taking

(Continued on page 36.)

Baseball's No. 1 Enigma

That certain thing called determination is hard to wrap up and say, "here it is." But here is that something, nicely wrapped up in the 200-pound frame of Sal Maglie, miracle member of the New York Giants pitching staff, who is often called baseball's No. 1 enigma!

Maglie, in case you aren't familiar with the facts, is rated by many baseball experts as the best hurler in the majors today. And that's really quite a compliment when you consider it posts him above such highly-heralded hurlers as Ned Garver, Preacher Roe, Allie Reynolds, Don Newcombe, Bob Feller, Harry Brecheen, Mel Parnell, Ewell Blackwell, Warren Spahn and Vic Raschi, among others.

Sal's meteoric rise to stardom presents one of the oddest cases in the history of baseball. Now in his fifteenth season in organized baseball, he has had only two winning seasons in the big leagues. He started in the minors at the age of 21, and now at 35 has just reached the pinnacle of pitching success. And it was grim determination, combined with indomitable perseverance, that eventually spurred him on to victory, fame and fortune.

A Dull Debut

Sal broke into pro ball with the Buffalo Bisons of the International League in 1938. He appeared in five games and accounted for no victories and a lone defeat. Not too good.

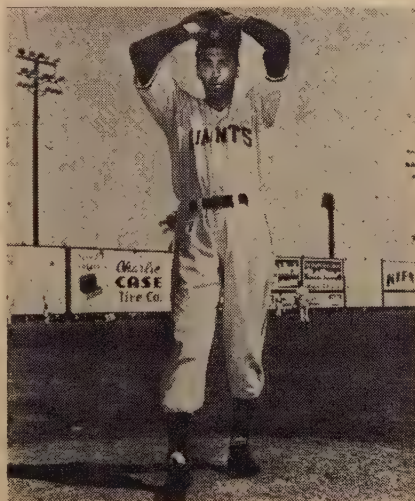
The following season he worked in 39 games for the Bisons, winning three and losing seven. Again a mediocre performance.

Worse yet, he participated in 23 games for the Herd in 1940 and went winless while dropping seven games. So,

in his three seasons with the Bisons, Maglie had won three games and dropped 15. Such a record hardly merited rave notices.

Shunted to Elmira in the Eastern League in 1941, he improved enough in this lower classification to register 21 victories and 15 defeats. Brought back to the International loop by Jersey City in 1942, he posted an acceptable record of nine wins and six setbacks.

After the 1942 season, Sal sat back and took inventory on his pitching prowess. Upon close scrutiny, he decided



SAL MAGLIE

to hang up his spikes and glove. So in 1943 and 1944, he stayed on the retirement list. How he kept busy during that two-year hiatus is of no particular significance. The fact that he stayed off the pitching mound and earned a living by other means than baseball is more important.

Prodigal Pitcher Returns

The old baseball bug, however, eventually got the best of Maglie, and he returned to the firing line with Jersey

City in 1945. His comeback effort amounted to three wins and seven defeats, hardly an indication that he would develop into a phenomenal major league moundsman.

Disgusted with his records and attracted by the fancy financial figures offered American players for performing in the Mexican League, Maglie packed bag and baggage, bade adieu to all his friends and family in Niagara Falls, N. Y., and headed for South of the Border. It was there that Our Pal Sal accustomed himself to wearing sideburns, but there also picked up the mound artistry that eventually gained him marvelous success in the majors.

Just what happened to Maglie in Mexico that helped him to develop into a magician on the mound? Sal best answers that question himself. "In Mexico," the six-foot-two, righthander explains, "I played for Aldofo Luque, a former big league pitcher and a mighty good one in his prime. There's no secret to my stuff. There's no Houdini in me, just control. That's the answer.

"At the time," Sal continues, "I had a notebook. I'd jot down every ball hit hard by an opposing batter. It was quite a collection of material. But one day, Luque pointed out it wasn't much good to know a hitter's weakness if you can't pitch to it. So I stopped bookkeeping and learned control.

"A pitcher must pitch to spots," Maglie adds. "If he can't do that, he'll lose no matter how much speed he has or how accurate a book he collects on the enemy. You've got to control the ball all the time and then just nip the edges of the strike zone."

An Apt Pupil

That Sal learned his lessons well from



"Gosh, I'm sorry Mom,—I made an error!"

Maglie is shown by his remarkable record since his return to the Giants. His rise to stardom wasn't instantaneous. But it serves as an excellent example of grim determination.

Following four seasons of South-of-the-Border competition, Maglie was reinstated by Happy Chandler, then Baseball Commissioner, after the 1949 season. The Somber Senor was just another pitcher when he reported to Manager Leo Durocher at the New York Giants camp in Phoenix, Arizona, in the Spring of 1950. Most of his pitching was done in the bullpen until mid-July of that season.

Then, of a sudden, the Giant pitching staff crumbled and Manager Durocher was in dire need of a starter. So, in a desperation move, he gave Sideburn Sal a chance against the St. Louis Cards. He came through nicely with an 11-inning, 5-4 triumph. And that was the springboard which provided him with the confidence, courage and determination that launched him on his way.

Maglie went on to win 11 straight games and came within $1\frac{1}{3}$ innings of equaling Carl Hubbell's National League record of hurling $46\frac{1}{3}$ scoreless innings, a home run by Gus Bell of

Pittsburgh dropping fair by inches to deprive Sal of gaining that honor. In that game, too, Our Pal Sal also missed the 46-year-old record of pitching five straight shutouts held by Doc White of the old "Hitless Wonders" Chicago White Sox. Even with his late start, Maglie won 18 and lost only four games that season.

Sal's On The Spot

When the 1951 season began, the critics were wondering if Maglie could repeat with another remarkable record. Or was he just a flash-in-the-pan? When he dropped his first two games, the outlook for Maglie was none too rosy.

But that was where Sal proved that he was a genuine major league hurler and that he had the determination and stuff to come from behind like a true champion. For, even though he had a rough beginning, he bounced back brilliantly to become the 1951 season's first 20-game winner in the National League, winning nine in a row at one stretch and eventually compiling a neat 23-6 record.

Though Maglie lost a game to the New York Yankees in the World Series, he gained additional admirers when he offered no alibis but even praised the Yankee hitters, particularly Joe DiMaggio, who hit a crucial homer off him.

That he is now recognized as a full-fledged major leaguer was shown by the fact that he was one of that distinguished group of players who received votes for the National League's Most Valuable Player Award and was also selected on several All-Star Major League teams last season.

That's the strange case of Sal Maglie, baseball's "mystery" moundsman, who started to pitch pro ball when he was 21 but didn't begin winning until he was 33.

Maybe he'll be more baffling than ever by winning 20 or more games again this

season. If determination is all that's needed to turn the trick, the job is as good as done right now. And baseball's No. 1 enigma would be solved!

Famous Words

Branch Rickey, discussing a rookie pitcher who learns quickly: "His brain is two years ahead of his arm."

Sports Columnist Red Smith describes himself, "Married, myopic and heavily dandruffed."

Describing a telecast of a Brooklyn Dodger game last year, sportscaster Red Barber said, "As a reporter, I'm amazed at the verisimilitude of the picture." Reviewing the telecast, a Philadelphia TV editor wrote, "As a reporter, I'm amazed at Barber's sesquipedalianism." "As a fan," chides Horace Heckler, "I am amazed at such persiflage."

A coach praising a sophomore half-back, described him as a "crazy-legged runner. He runs better sideways than straight ahead."

"I have a suggestion," broke in the late Bo McMillin. "Why not have him face the sidelines to run forward?"

McMillin, incidentally, died last March. A highlight of the stories told at the time of his death was one which brought out that as a college coach, Bo said a Rosary the night before every Indiana game. The revered old gentleman never used profanity or drank. Strongest language he ever was heard to use was, "Oh my side and body!" or "May the saints save us."

What Price Glory?

Max Zaslofsky, a truly great pro basketball player with the N. Y. Knickerbockers of the N.B.A. was showered with lots of wonderful gifts by friends on a "night" in his honor in Madison Square Garden last season. Included among the gifts were an automobile (he doesn't drive), golf clubs (he doesn't play golf), fishing rods (he doesn't fish), and a movie camera (he doesn't take pictures).

Maybe they should have given him some money. Or doesn't he use that either?

the current scene

frank j. ford

Fuzzy Logic

Yale journalism students who argued that, since a Jesuit priest had been appointed to the university's faculty, a Communist should also be added, are described as "puny intellectual prodigies" by the Manchester *Union-Leader*. The addition of Father John Courtney Murray, S.J., to the Yale staff, prompted the *Yale Daily News* to propose that "The appointment of an avowed Communist would be thoroughly defensible."

To which the *Union-Leader* acridly retorted: "As to the college laddies who insist that anyone has a right to teach what he thinks is right, do they have members of the faculty teaching atheism, burglary, murder, rape, and treason? Of course not! Academic freedom doesn't go that far. Yet when all these evils are combined into . . . Communism, the little stupids assume that teaching Communism is perfectly all right."

Tyrants' Way

Writing from Berlin, David M. Nichol of the Chicago *Daily News* foreign service, discloses that "Catholic and Protestant clergymen are being called up in growing numbers for military service in Czechoslovakia. The clergymen, reports say, are posted to so-called 'technical units,' or labor brigades that are assigned to work in mines, forests and railroads. They are forbidden to say Mass or conduct public prayer. Some of these men are beyond the 32-year age limit that is enforced normally for military service. Others are youngsters fresh from the state-controlled theological seminaries. The new pressure on the churches coincides with the change in the ministry of state security, which directs, among its other activities, the secret and political police.

"The former minister, Ladislav Kopriva," recalls Mr. Nichol, "was a fellow prisoner in the Nazi concentration camp at Dachau with Archbishop Josef Beran. Kopriva was unable to prevent the Archbishop's removal from office, but apparently intervened against a trial of the Czech church leader. But Kopriva's successor, Karol Bacilek, has no such sentimentalities—he is a Moscow-trained police official who is reported ready to proceed against the Archbishop."

You Should Live So Long!

For years, Randolph Keuth of Council Bluffs, Iowa, has been trying to visualize just what a billion dollars means. Now he has the answer. "How much is one billion dollars? In terms of day-to-day spending how long would it take a person to spend this amount? Say, at a rate of \$1,000 a day:

365 days . . . \$365,000. . . . 2,000 years . . . \$730,000,000.

"Imagine that, now!" exclaims Randolph. "At the end of 2,000 years, you'd still have \$270,000,000 of your one billion—to be put away for a rainy day, no doubt. When the President coolly asked Congress for five billion more in taxes a while back, Congress was shocked. So am I. For, in effect, he asked for an amount that would take a person more than 13,000 years to spend at the rate of \$1,000 a day.

"What? An aspirin? Sure, take two."

History Repeats

As to that matter of taxes, now, there may be some small measure of consolation in re-reading a sermon delivered by the Rev. Sidney Smith, in London, 150 years ago.

"We have taxes upon every article that enters into the mouth, or covers the

back, or is placed under foot; tax upon everything which is pleasant to feel, smell or taste," he lamented. "Taxes on everything in the earth, on the waters under the earth; on every thing that comes from abroad, or that is grown at home; taxes on the raw material; taxes on every value that is added to it by the industry of man.

"Taxes on the sauce which pamper man's appetite, and the drug which restores him to health; on the robe which covers the judge, and the rope that hangs the criminal; on the poor man's salt and the rich man's spice; on the brass nails of the coffin, and the ribbon of the hide—on bed and board—couch ant or levant—we must pay.

"The schoolboy whips his taxed top; the beardless youth manages a taxed horse, with a taxed bridle, on a taxed road; and the dying Englishman, pouring his medicine, which has paid 7 per cent, into a spoon which has paid 1 per cent, flings himself back upon his chintz bed, which has paid 22 per cent and expires in the arms of a doctor who has paid a license of 100 pounds for the privilege of presiding at his deathbed.

"His whole property is then taxed from 2 to 20 per cent. Besides the probate, large fees are demanded for burying him in the cemetery; his virtues are handed down to posterity on taxed marble, and he is gathered to his father to be taxed no more!"

Off The Target

Fred Sparks, roving correspondent for the Chicago *Daily News*, is convinced that the United States has failed in telling the story of U.S. aid to the people on the receiving end. "If," says he, "you winged to the average European small town today and stopped a citizen on the

treet and asked him: 'What do you think of our American aid?' his reply—nine times out of ten—would be: 'What aid?'

"This truth, which every foreign correspondent knows, means we have failed to let the foreign peoples know about the non-military billions we are sending them. We must try to find new methods of telling about our aid as well as new ways to spend the same. We use the standard media of radio, newspapers and magazines—just as if we were pushing a brand new breakfast food. In large swamps of the dollar-aided areas our 20th century methods are falling flat in a 17th century world. Example: In Indo-China the Voice of America pumps out hours of pro-Americanism . . . yet in most provincial rice-paddy countries there aren't 10 radios per thousand.

"The Communists reach the average citizen like ward heelers or door-pullers in an American town. None of our allies can match this grass-roots commie method of spreading light—and lies. Ninety-five per cent of our government press agents operate in the big cities. In these big towns people have already chosen—between Moscow and Minnesota—and don't want to hear any more.

"But," notes Mr. Sparks, "there is the occasional American ambassador who fights for page 1. James Dunn (now at Paris) is one. When he leased the embassy in Rome he hooted and hollered like M-G-M every time a shipload of American groceries came into Naples. We need more Dunns.

"Advocates of foreign non-military aid insist: 'Our main objective is to get industry rolling. Good business for industry is bad business for Communism.'

"Perhaps," replies Sparks, "but what harm would there be in labeling our aid in yard-high, neon-lit letters? Personally, I believe U.S. private charity and packages from relatives in the States win more foreign friends—at 1,000th the cost—than government billions. A can of beans from Uncle Louis in Milwaukee is easy to understand and makes the receiver love America more than a hydroelectric plant financed by Uncle Sam."

This Needed Saying

Writing on the whispering campaigns frequently conducted against Catholics running for high government offices, David Gray of Portland, Oregon, says, "It would seem that the widespread sense of shame which followed the whispering campaign against Alfred E. Smith should have ended this kind of intolerance. As a Protestant of dissenter stock in which for a hundred and fifty years there was no Catholic, I would point out to my fellow-Protestants that in Ireland, a country in which the state religion and 93 per cent of the population are Catholic, the first President, Douglas Hyde, elected without opposition, was not only a Protestant but the son of a Protestant clergyman. I am opposed to a state religion, and though there may be Catholics in the United States who are not opposed I have never met one. I am opposed to the use of public money for religious schools of any denomination, but neither a state religion nor appropriation for religious schools is as great a menace to the spirit of American institutions as denial of public office because of the manner in which an American citizen believes he should worship God."

Words To Remember

Over 150 years ago, Thomas Jefferson made these cogent observations:

"I place economy among the first and most important virtues, and public debt as the greatest of dangers to be feared. To preserve our independence, we must not let our leaders load us with perpetual debt. We must take our choice between economy and liberty, or profusion and servitude.

"If we run into such debts, we must be taxed in our meat and drink, in our necessities and in our comforts, in our labor and in our amusements. If we can prevent the government from wasting the labors of the people *under the pretense of caring for them*, they will be happy."

"The same prudence which in private life would forbid our paying our money for unexplained projects, forbids it in the disposition of public funds. We are

endeavoring to reduce the government to the practice of rigid economy, to avoid burdening the people and arming the Magistrate with a patronage of money which might be used to corrupt the principles of our government.

"I am for a government rigorously frugal and simple, applying all the possible savings of the public revenue to the discharge of the national debt; and not for a multiplication of officers and salaries merely to make partisans, and for increasing, by every device, the public debt, on the principle of its being a public blessing."

Advice To The Ladies

The man who designs Queen Elizabeth's hats passed out some free advice to the girls of Australia on a visit to Brisbane recently. "To snag a husband," said royal milliner Aage Thaarup, "you must wear a wide-brimmed hat. Later, if you want a divorce—and alimony—wear a plain, untrimmed hat to persuade the court that things are tough. You can always have the thing trimmed afterwards, provided, of course, you're awarded a healthy cut of your ex-spouse's income. And as for you single girls, well, if your boy friend doesn't like your hats—dump him right away!"

No Admirer of Olga

Mrs. Albert Bennett, a gold star mother of Fort Worth, Texas, finds no cause for acclaim in the business acumen of Mrs. Magnus Konow, whose oilboat deals netted her a 450-for-1 profit. "We gaze at the pictures of Oil Boat Olga, we mothers whose sons were killed in Korea," says Mrs. Bennett. "Glamorous, brilliant, and a financial wizardess she may have seemed to some of our playful senators. But let those same men look at the mothers who received 'I regret to inform you' messages from the government. Let them read in the faces of those American mothers the lines of anguish, grief, and sorrow.

"We who gave look at a woman who took, this blonde who helped send materials of war so that the Reds could kill our sons. This 'glamorous' creature looks even better in the clothes and jewels she bought with blood money."

Sound of Many Waters

by John M. Gregory

A NON-CATHOLIC said to his Catholic friend as they came from a Church after Mass, "What was in those small bottles the server handed the priest?"

"Wine in one, water in the other."

"Water, eh? Tell me, why do you Catholics use so much water in your ceremonies? In our church we use it only for baptism."

Unconsciously, the questioner had turned the clock back to the early days of Christianity. Catholics are so accustomed to the use of water in liturgy and rituals, probably they never think of its being water at all. They watch a priest pour water on the head of a person in Baptism. They dip fingers in holywater and bless themselves. They see a priest mingle a few drops with wine in the chalice at Mass, then later wash his fingers as an altar boy pours water over them. When a life is ended, they see a priest sprinkle water over a grave into which a body is lowered for final rest.

Why, indeed? What is its meaning? When did it start? By what authority?

St. Cyprian, about the year 250, wrote of the mingling of wine and water for consecration. But long before, water had entered into the liturgy of the Church. Christ was baptized with water by St. John the Baptist. Ancient tradition states that Christ baptized St. Peter. St. Peter baptized Saints Andrew, James, and John, who baptized the other Apostles. From the very beginning of the Church water has been used, meaningfully and as a symbol.

In those early days Baptism was performed in flowing sea or river. In later

times, Baptismal water was distributed to the faithful who used it for sprinkling fields as they asked blessing on their crops or to sprinkle the sick, petitioning God for help.

Baptism, at first, was conferred by Bishops, and then the privilege was extended to priests. Finally, anyone was allowed to baptize, even a pagan or heretic, using any valid kind of water in emergencies, hot or cold, melted ice or snow, or the like, provided the intention was to perform what the Church performed, and the form of Baptism was correct. The wise provision of the early Bishops allowing anyone to baptize must have sent thousands of souls to heaven through the ages. Many an alert doctor, nurse or housewife has administered the Sacrament in emergencies, the ceremonies of the Church being later supplied by a priest. It is necessary, of course, to have the Baptism properly recorded in the books of the parish.

From early days water has been used to impart blessings on sacred vessels, images, churches, and on food, houses, schools, fields, ships, and even on animals, with prayers for safety, good crops, or other blessings of God.

Water is blessed in honor of saints who are petitioned to relieve the ill, among these being St. Ignatius, St. Aldehaid, St. Willibrord, and St. Vincent Ferrer.

All Catholics know of the water of Lourdes, which comes from a miraculous spring which gushed from the ground at the bidding of Our Lady. Like many others, a New York school teacher, before her death, carried in her purse a small vial of this water.

"What on earth can that water do for any purpose?" a sceptic taunted.

"Nothing," the school teacher replied. "The water can do nothing. But the fact that Our Lady's feet rested on the ground from which it comes is sufficient to know it has the blessing of Our Lord. Hope and faith in God's power may make it work miracles, it is God's will."

CEREMONIAL WASHING of feet and hands is an old Catholic custom which gained religious significance by the action of Christ at the Last Supper. In the latter half of the twelfth century the Pope, on Maundy Thursday washed the feet of twelve subdeacons and of thirteen poor men. In Religious Orders the practice is continued to show charity and humility.

From the first historical testimony of the use of holy water, it is believed that water was used for purification and expiatory purposes in the earliest days of the Church, as it was in Jewish ceremonies. As early as the fourth century authentic writings mention water blessed by liturgical blessing, or by some holy person. St. Gregory of Tours wrote of a recluse who had the power to cure a fever by giving victims a drink of water he had blessed.

The holy water font originally was an ablution fountain where early Christians washed hands and feet before entering a church. The containers were gradually reduced in size until the present font was adapted. The change in holy water fonts is indicative of the advance of Christianity. Besides the fonts that are found in church vestibules, there are many in homes of the devout and in the rooms of rectories and convents.

In the Middle Ages special fonts were reserved for privileged persons. The clergy and nobles were allowed to use one forbidden to common people. Others were reserved for despised races or those afflicted with disease. Now, all Catholic churches have fonts which are used by all regardless of social standing, race, or color.

The blessing of the shrimp fleets is becoming a notable devotion in the South. This ancient custom was brought from Brittany and Normandy, where the celebration lasted eight days before the blessing.

In August of this year, in the country of the notorious pirate Jean Lafitte, along the coast of Mississippi and Texas, at St. Augustine, Florida, and Thunderbolt, Georgia, hundreds of shrimp trawlers with billowing banners and decorations paraded before a priest on a dock with an altar boy at his side carrying a small receptacle of holy water. With this water the priest sprinkled the boats while a prayer went up: "May the peace and blessing of Almighty God, the Father, the Son, and the Holy Ghost descend upon these vessels and upon all who shall be in them, and may this peace and blessing endure forever."

Some of the crews may not return. Others may come with broken arms or legs, because theirs is dangerous work. But all go with the knowledge that their efforts have been blessed, that the water of Christ and their prayers are carrying His blessing.

Church bells are blessed with water and the bell is washed inside and out with water used for consecration. Lustral water is used for consecrating churches. Prepared by the Bishop, after he enters the building, with salt, fishes, and wine, it is sprinkled while the Bishop circles the altar seven times, and the interior of the church three times.

As the non-Catholic told the Catholic, water is used many times in the holy ceremonies of the Church. It began with the Baptism of Christ. It is a symbol of the union of Christ and His people, exemplified by the blood and water which came from His side at the crucifixion. It has the authority of the Holy Church. It is an integral part of Catholic liturgy and rituals.

But the highest use to which it is put is to mix it with flour to obtain wafers to be consecrated the Body and Blood of Our Lord. No element could obtain a greater enshrinement.

Men In White

(Continued from page 30.)

over the many simpler duties of nursing. Thus many graduate nurses were released from these more arduous duties and were made available for work which required greater skill and knowledge in line with the training which they had received.

STILL the hospitals remained understaffed and during World War II the "Nurses' Aid" system was inaugurated. Women volunteered to work in the hospitals, offering their services free. They still serve as assistants to the regular nurses. Some of them have been quite proficient in the tasks which fall to them. But once again the number of patients far exceeded the number of those able to care for them in our hospitals. No one ever thought that men might give a hand in this emergency—until one night in 1948 when a terrific explosion rocked the Makalot Plastic Company plant near Waltham, Massachusetts. The injured workers were taken to the Newton-Wellesley Hospital, but the staff found itself unable to handle the emergency. A call went out for men to come to their assistance. The work needed men, as the burned patients needed constant care. Men were needed to lift and turn and sometimes to restrain the patients maddened by their terrible sufferings.

That night of mercy convinced the volunteers of the need for male nurses. Women had been unable to deal with the situation. The group of men volunteers found that they liked the work and found it quite satisfying to help humanity. They all had positions, however, which they could not relinquish to take up nursing. One was a news dealer, another a wool broker and still another a public relations director. All seven were mar-

ried. But why could they not be nurse's aides in their spare time?

The group spoke to the local Red Cross chapter about the matter and the latter found the idea of male aides highly acceptable. For the first time in its history the Red Cross set up a training course for male nurses' aides. The course took three months, and included two nights a week on three and one-half hour shifts. Some week ends were included so that men could become acquainted with day-time hospital routine. Thirty-five hours were devoted to classroom work. They learned to make beds, to handle patients, to follow operating room procedure, to supervise deranged persons, to shave male patients, to take the pulse and respiration of a patient and to keep charts, and all such nursing aide work. The seven who completed the first "pilot" course during 1951 spent 100 hours a week in hospital work. They call themselves "frustrated doctors" and get quite "a boot out of helping people, especially sick people." Finding the work so enjoyable themselves, they are sending out appeals to men everywhere to join them.

Thus with the Red Cross recruiting business men for nurses' aides and with ex-GI's turning to the professional nursing field for their life work, our nursing shortage may be alleviated in time. There is no reason why men and women cannot share this profession together, just as is done in other fields. At first women doctors were looked on with considerable skepticism, but today they are proving themselves an integral part of the medical profession. It can be the same with nursing. We need men nurses and women nurses. Those men who are pioneering in the field are to be especially commended.